

A MANUAL OF HADITH

by

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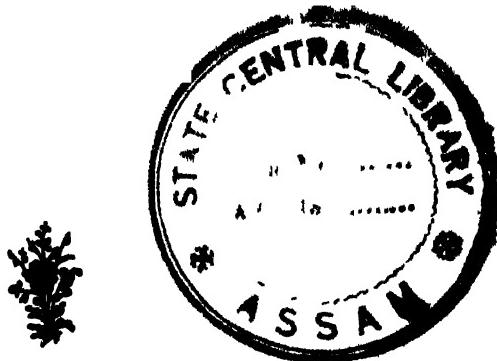
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Muhammad the Prophet, Islam—the Religion

of Humanity, The Religion of Islam, Early Caliphate, The Ahmadiyya Movement,

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PREFACE

IT is now about forty-five years since, having finished my studies in Arts and Law, I was enlisted, at about the age of 25, as a soldier for the literary service of Islām, by the great Muslim reformer of this age, Hadhrat Mirzā Ghulām Ahmād of Qādiān, the Founder of the Ahmadiyya Movement. Thank God that during this period He has granted me to contribute to Islamic religious literature more than six thousand pages in English and ten thousand pages in Urdu, in spite of other multifarious duties, first as Secretary of the Sadr Anjuman Ahmadiyya at Qādiān, and then as President of the Ahmadiyya Anjuman Iṣḥā'at Islām, Lahore. I am thankful to God again that He has vouchsafed me at this advanced age to do yet another service to the literary cause of Islām.

The present work was undertaken to fulfil, primarily, the need of English converts to Islām, but it is really a work the need of which is felt throughout the English-speaking Muslim world. It is a faithful picture of the culture of Islām at its source, free from foreign influence and independent of later growth. It shows what the Holy Prophet Muhammād, peace and blessings of Allāh be on him, said and did, and what lives his companions led. This is technically known as the Sunna (lit., *a manner of acting or a mode of life*) of the Holy Prophet, and is popularly known as Ḥadīth (lit., *a saying*), being a record of what he said, did or approved. *

Hadīth literature is vast, there being several collections, the most important of which are known as the *Sīhāh Sitta* or the Six Reliable Works. Among these the *Bukhārī*, (more fully, the *Jāmi'* of Muḥammad Ismā'il al-Bukhārī), undoubtedly holds the first place. It is not only the first comprehensive collection of *Hadīth* but also the most authentic one. As a recent European writer rightly observes, *Bukhārī* undertook a research into the then prevalent *Hadīth* "with all the painstaking accuracy of a modern writer." In addition to this, in his *fiqāha*, or acumen, *Bukhārī* surpasses all other collectors of *Hadīth*.

A translation of the *Sāhih Bukhārī* was undertaken about eight years ago by Mr. Muḥammad Asad, an Austrian convert to Islām; but at first, owing perhaps to the lack of means as compared with the difficulties of the undertaking and, later, to his internment owing to the war, only a fractional part of the work has been published. Even if completed, the work, at a price of about Rs. 120, could decorate only the shelves of big libraries and would not be accessible to the man in the street. But really the *Bukhārī* is every Muslim's need, and it is this need that I have tried to fulfil by publishing the present work.

In *A Manual of Hadīth* I have tried to give a compendium of the *Sāhih Bukhārī*, so far as subjects relating to the practical side of a Muslim's life are concerned. I have not touched the historical or prophetical portions of this great work, as I considered this beyond the scope of a handy treatise. In the arrangement of chapters too, I have mainly followed *Bukhārī*. But as my object was to make this short treatise complete so

far as the requirements of an ordinary Muslim are concerned, I have freely drawn upon other collections of Hadith, particularly that well-known work called the *Mishkāt*, rendered into English by Matthews about the year 1870.

I have been compelled, owing to the shortage of paper due to war conditions, to omit many of the details which I originally intended to include in this work. As a matter of fact, I had to cut about a third of the manuscript when I found that sufficient paper could not be had in the market, and the work has suffered on that account. In its present form it contains 690 hadith, out of which 513 or about three fourths have been taken from the *Bukhārī*.

I may further draw the reader's attention to two special features of this work. In the first place, every chapter of this work commences with verses of the Holy Qur'ān dealing with the particular subject of that chapter. In this again I have followed *Bukhārī*, who heads the more important of his chapters with a text from the Holy Qur'ān, and thus shows that Hadith is only an explanation of the Holy Qur'ān and a secondary source of the teachings of Islām. In fact, a manual of the Holy Qur'ān is an even greater need than this book, and I have long cherished the idea of supplying this desideratum, though I do not know if I shall be spared for its fulfilment.

The second feature of this book, which is quite a novelty so far as Hadith literature is concerned, is a brief head-note, following the quotations from the Holy Qur'ān, in which is given a brief summary of the teachings of the Holy Qur'ān and Hadith on that sub-

ject. This head-note will be found useful as it contains a summary of every hadith given in the chapter, and thus enables the reader to lay his finger on the exact point which is of particular interest to him. By referring to this head-note, he will be able to find the Holy Prophet's guidance on a particular point without going through the whole chapter. I have thus tried my best to facilitate the task of the reader, who in these days of pre-occupation with subjects of material interest cannot devote much time to what pertains to his higher moral interests.

As an introduction to this work, I would recommend to the reader to go through the chapter on "Sunna or Hadith", in my book *The Religion of Islām*.

In conclusion, I must give expression to my thanks to Mr. F. W. Bustin, Editor of *The Civil and Military Gazette*, Lahore, for having gone through the manuscript, and to Malak Sher Muhammad Khan, B.A. for having gone through a part of the proofs.

MUHAMMAD 'ALI.

ABBREVIATIONS

All references given without an indication of the name are to the Holy Qur'ān, the first figure representing the number of the chapter and the second the number of the verse.

Words uttered by the Holy Prophet are throughout given within inverted commas.

In the references to Ḥadīth collections, the first number represents the number of the book and the second the number of the chapter, except in the case of the *Musnad* of Aḥmad ibn Ḥanbal where the first figure stands for the volume and the second for the page. In all references to the *Mishkāt*, the name of the collection from which the *Mishkāt* has taken the particular ḥadīth is also indicated.

AD	stands for	Abū Dāwūd
Aḥ	"	<i>Musnad</i> of Aḥmad
B	"	Bukhārī
DQ	"	Dār Quṭnī
Fr	"	Farā'id al-Durriyya
H	"	A Manual of Ḥadīth
ḥ	"	ḥadīth
IM	"	Ibn Māja
LL	"	Lane's Arabic-English Lexicon
M	"	Muslim
Msh	"	<i>Mishkāt</i>
Mṭ	"	Mawatṭa'
N	"	Nihāya
Ns	"	Nasā'i
R	"	Mufradāt of Rāghib
Tr	"	Tirmidhī
v	"	verse (of the Holy Qur'ān)

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CHAPTER I

HOW DIVINE REVELATION CAME TO THE HOLY PROPHET

1. "And it is not for any mortal that Allāh should speak to him except by inspiration or from behind a veil or by sending a messenger and revealing by His permission what He pleases" (42:51).

2. "And surely this is a revelation from the Lord of the worlds—the Faithful Spirit has come down with it upon thy heart that thou mayest be of the warners - in plain Arabic language" (26:192-195).

3. "And thus have We revealed to thee an Arabic Qur'ān" (42:7).

4. "The Holy Spirit has brought it down from thy Lord with the truth" (16:102).

5. "Whoever is the enemy of Gabriel, surely he revealed it to thy heart by Allāh's command" (2:97).

6. "We have revealed it, revealing portion by portion" (17:106).

Revelation according to the Holy Qur'ān is a universal fact. It speaks of revelation to inanimate objects—heaven and earth (41:11, 12; 99:5)—and of revelation to lower animals (16:68, 69). Revelation to man is undoubtedly of a different nature from these revelations, and it is with this that we are at present concerned. In the first verse quoted above it is stated that Allāh speaks to man—i.e., revelation to man is granted—in three ways: (1) by infusing an idea into the mind—the word *wahy* used here carries its original significance of a *hasty suggestion*; (2) from behind a veil, which includes *ru'yā* (dream), its higher form *kashf* (vision) and the still higher form *ilhām*, when voices are heard or uttered in a state of trance; (3) when a messenger, the angel Gabriel, is sent with the Divine message in clear words to the recipient of the revelation. The third is the highest form of revelation: the Divine message is sent not in the form of an idea as in the first case or in the form of a vision as in the second but in words through the angel; and it is peculiar to the prophets.* The Holy Qur'ān was revealed to the Prophet in words in the Arabic language (vv. 2, 3) through Gabriel, who is also called the Faithful Spirit and the Holy Spirit (vv. 2, 4, 5).

* I have discussed this subject fully in *The Religion of Islām*, in the chapter on Revealed Books.

the angel descending upon the heart of the Prophet (vv. 2, 5). The last verse shows that the Holy Qur'ān was revealed in portions.

The *hadīth* narrated in this chapter bear out what has been so clearly established in the Holy Qur'ān. We are told that before the higher revelation the Prophet received revelation in the form of dreams; that the Prophet's first experience of higher revelation was marked by the appearance of the Angel, who communicated to him the first Divine message in words, contained in the first five verses of ch. 96, and that the Prophet related his experience to Waraqā who believed in him saying that it was the angel Gabriel who brought the Divine message to Moses (ḥ. 2). The Prophet's second experience of the higher revelation was similar to the first (ḥ. 3). It is further shown that the higher revelation of the Holy Qur'ān came in words through Gabriel (ḥḥ. 4, 5). He felt a great strain when this revelation came to him: he perspired even on cold days and grew heavier and a perceptible change came over him (ḥḥ. 5–8). It appears that to receive this spiritual experience he was translated to another sphere, and his detachment from the material environment was so real that it brought about a physical change as well.

1 'Umar ibn al-Khaṭṭāb said, I heard the Messenger of Allāh, peace and blessings of Allāh be on him, say:

"Actions shall be judged only by intention", and a man shall have what

1- عَنْ عَمَرَ بْنِ الْخَطَّابِ
قَالَ سَمِعْتُ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ
أَعْمَالُ الْأَعْمَالِ بِالنِّيَّةِ وَأَنَّمَا لَا مُرِيٌّ إِمَّا

'Bukhārī opens his *Jāmi'* with the *hadīth* that follows here, and it is the first *hadīth* of the chapter entitled *The Beginning of Revelation*. But, as the subject matter of the *hadīth* shows, it does not really relate to this chapter: it is in fact a sort of introduction to the Collection itself. It is a very appropriate introduction indeed, for it shows not only the sincerity of purpose of the author but also warns the reader that the good and noble deeds to which he is guided by the sayings and deeds of the Prophet will prosper only if there is sincerity of purpose beneath them.

* By *a'māl* (pl. of *'amal*) are meant the good and noble deeds to which the Holy Prophet invited. The best of deeds would be worthless if the motive were not sincere. Sincerity thus occupies the first place in the moral development of a Muslim.

he intends; so whoever flies from his home³ for the sake of Allāh and His Messenger, his flight is acceptable to Allāh and His Messenger, and whoever flies from his home for the sake of worldly gain which he aims to attain or a woman whom he wants to marry, his flight shall be accounted for that for which he flies."

(B. 83 : 23 ; 1 : 1).

2 'A'isha said: The first revelation that was granted to the Messenger of Allāh, peace and blessings of Allāh be on him, was the true dream in a state of sleep,⁴ so that he never

نَوَى فَمَنْ كَانَتْ هِجْرَةُهُ إِلَى اللَّهِ وَ
رَسُولِهِ فَهِجَرَ تَهْبِطَ إِلَى اللَّهِ وَرَسُولِهِ
وَمَنْ كَانَتْ هِجْرَةُهُ إِلَى دُنْيَا يُصِيبُهَا
أَوْ أُمْرَأَةً يَتَزَوَّجُهَا فَهِجَرَ تَهْبِطَ إِلَى مَا
هَاجَرَ إِلَيْهِ

٢- عَنْ عَائِشَةَ أَنَّهَا قَالَتْ أَوَلُ
مَا بُدِئَ رَسُولُ اللَّهِ عَلَيْهِ الْكِبْرَى مِنَ الْوَحْيِ
الرُّؤْيَا الصَّالِحةُ فِي النَّوْمِ فَكَانَ لَا

³ The original word is *hijra* which literally means *forsaking* someone or *flying* from a place or *giving up* low desires, evil tendencies or bad morals, and is specially used of the historic flight of the Holy Prophet from Makka to Madina, which has become the starting point of the Muslim era. The Muslims had to fly from Makka because they did not enjoy freedom of conscience there and were persecuted on account of their religious convictions. *Hijra* has thus become synonymous with the forsaking of worldly relations, comforts and possessions and undergoing the severest hardships for the sake of one's convictions.

⁴ A true dream is thus a kind of Divine revelation (*wahy*). According to another *hadīth* *al-ru'yā al-sāliha* (the true vision) is a part of prophethood: "The Messenger of Allāh said, 'nothing has remained of prophethood except *mubashshirāt*' (hr. good news). (The companions) asked, 'And what is meant

dreamed a dream but the truth of it shone forth like the dawn of the morning. Then solitude became dear to him and he used to seclude himself in the cave of Hirā¹; and therein he devoted himself to Divine worship for several nights before he came back to his family and took provisions for this (retirement); then he would return to Khadija² and take (more) provisions for a similar (period), until the Truth³ came to him while he was in the cave of Hirā; so the angel

بَرَى رُوِيَاً إِلَّا جَاءَتْ مِثْلَ فَلَقَ
 الصُّبْحِ نَمَّ حُبَّ الْيَهُ الْخَلَاءِ وَكَانَ
 يَخْلُو بِغَارِ حَرَاءَ فَيَتَحَنَّثُ فِيهِ وَهُوَ
 التَّعْبُدُ الْلَّيَالِيَ دَوَاتُ الْعَدَدِ قَبْلَ أَنْ
 يَسْرُعَ إِلَى أَهْلِهِ وَيَسْرُقُدُ لِذَلِكَ ثُمَّ
 يَرْجِعُ إِلَى خَدِيجَةَ فَيَسْرُقُدُ لِمِثْلِهَا
 حَتَّى يُجَاهَهُ الْحَقُّ وَهُوَ فِي غَارِ حَرَاءَ

by *mubashirat*? He said, 'The true dream'" (B. 92 : 5). The dream of the believer is expressly called a part of prophethood in B. 92 : 26. In the Holy Qur'ān also *al-bushrā* or true visions are promised to believers (10 : 64). Prophethood and revelation are not therefore synonymous terms, and while prophethood has terminated, revelation of the first two kinds (42 : 51) will continue for ever.

¹This cave (6 ft. by 2 ft.) lies to the north-east of Makka at a distance of about three miles from the city.

²Khadija was the Holy Prophet's wife whom he married when he was twenty-five years old while she was forty, and who remained his only wife till her death when he was fifty years of age.

³By the Truth is meant the Spirit of Truth or the Holy Spirit i.e., Gabriel.

(Gabriel) came to him and said, Read. He (the Prophet) said, "I said I am not one who can read."

And he continued: "Then he (the angel) took hold of me and he pressed me so hard that I could not bear it any more, and then he let me go and said, Read. I said, I am not one who can read. Then he took hold of me and pressed me a second time so hard that I could not bear it any more, then he let me go again and said, Read. I said, I am not one who can read." (The Prophet) continued: "Then he took hold of me and pressed me hard for a third time, then he let me go and said, 'Read in the name of thy Lord Who

فَجَاءَهُ الْمَلَكُ قَالَ أَقْرِئْ فَقَالَ فَقَلَتْ

مَا آتَانَا بَقَارِي وَقَالَ فَأَخَذَنِي فَغَطَّنِي

حَتَّىٰ بَلَغَ مِنِي الْجُهُودَ ثُمَّ أَرْسَلَنِي قَالَ

أَقْرِئْ فَقَلَتْ مَا آتَانَا بَقَارِي وَفَأَخَذَنِي

فَغَطَّنِي الثَّانِيَةَ حَتَّىٰ بَلَغَ مِنِي الْجُهُودَ

ثُمَّ أَرْسَلَنِي قَالَ أَقْرِئْ فَقَلَتْ

مَا آتَانَا بَقَارِي وَقَالَ فَأَخَذَنِي

فَغَطَّنِي الثَّالِثَةَ ثُمَّ أَرْسَلَنِي قَالَ

أَقْرِئْ بِاسْمِ رَبِّكَ الَّذِي

He is called "the Angel" in the words that follow. This first appearance of Gabriel which was the beginning of the highest form of revelation took place according to one report on the 25th of the month of Ramadzān. Others say it was the 17th of Ramadzān which seems to be a mistake for the 27th, for according to the Holy Qur'ān, the first revelation came on the *laila al-qadr* which occurs on one of the three nights of Ramadzān, 25th, 27th and 29th. According to a report of Ibn 'Abbās, the Holy Prophet had then attained the age of forty (B. 63 : 29).

created—He created man from a clot—Read and thy Lord is most Honourable.'⁹

The Messenger of Allāh, peace and blessings of Allāh be on him, returned with this (message) while his heart trembled and he entered upon Khadija, daughter of Khuwailid, and said, "Wrap me up, wrap me up," and they wrapped him up until the awe left him.¹⁰ Then he said to Khadija, while he related to her what had happened, "I fear for myself."¹⁰ Khadija said, Nay, I call Allāh to witness that Allāh will never bring thee to disgrace for thou unitest the ties of relationship and bearest the burden of the weak and earnest for the destitute

خَلَقَ خَلْقَ الْأَنْسَانَ مِنْ عَلَقَ أَفَرَا
وَ رَبُّكَ الْأَكْرَمُ فَرَجَعَ بِهَا رَسُولُ
اللهِ عَلَيْهِ السَّلَامُ يَرْجُفُ فُؤَادَهُ فَدَخَلَ
عَلَى حَدِيجَةَ بَنْتِ حُوَيْلَدَ فَقَالَ
زَمْلَوْنِي زَمْلَوْنِي فَزَمْلَوْهُ حَتَّى
ذَهَبَ عَنْهُ الرَّوْعُ فَقَالَ لِحَدِيجَةَ وَ
اَخْبَرَهَا الْخَبَرَ لَقَدْ خَشِيتُ عَلَى
نَفْسِي فَقَالَتْ حَدِيجَةُ كَلَّا وَاللهِ مَا
يُخْزِيَكَ اللَّهُ أَبْدَأَ أَنَّكَ لَتَصْلُ الْرَّحْمَ
وَ تَحْمِلُ الْكَلَّ وَ تَكْسِبُ الْمَعْدُومَ

⁹ These are the first three verses of the 96th chapter of the Holy Qur'ān and the first five verses of this chapter are by consensus of opinion the first Quranic revelation that came to the Holy Prophet. It was after this, as appears from the hadīth that follows, that the first verses of ch. 74 were revealed.

¹⁰ The awe was due to his first experience of Divine revelation.

¹⁰ The fear to which the Prophet gave expression was lest he should be unable to achieve the great task of the reformation of humanity which was imposed upon

and honourest the guest
and helpest in real dis-
tress.

Then Khadija went with him until she brought him to Waraqah ibn Naufal ibn Asad ibn 'Abd al-'Uzzā, Khadija's uncle's son, and he was a man who had become a Christian in the time of Ignorance,¹¹ and he used to write the Hebrew script, and he wrote from the Gospel in Hebrew what it pleased Allāh that he should write and he was a very old man who had turned blind. Khadija said to him, O uncle's son!

وَتَقْرِي الضَّيْفَ وَتُعِنُّ عَلَى
نَوَابِ الْحَقِّ فَانطَلَقَتْ بِهِ خَدِيجَةُ
خَتِيَّ أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلَ بْنَ أَسَدَ
ابْنَ عَبْدِ الْعَزَى ابْنَ عَمِّ خَدِيجَةَ وَكَانَ
أَمْرًا تَنْصَرُ فِي الْجَاهِلِيَّةِ وَكَانَ
يَكْتُبُ الْكِتَابَ الْعِرَانِيَّ فَيَكْتُبُ
مِنَ الْأَنْجِيلِ بِالْعِرَانِيَّ مَا شَاءَ اللَّهُ
أَنْ يَكْتُبَ وَكَانَ شَيْخًا كَبِيرًا قَدْ
عَمِيَ فَقَالَتْ لَهُ خَدِيجَةُ يَا ابْنَ عَمِّ

him. Khadija's reply clearly shows this to be the import. If any one was equal to that great task, Khadija comforted him, it was he who had already laid down his life for the service of humanity. This also shows how well the Prophet's life was spent even before prophethood. Neither in this hadīth nor in any other is there anything to show that the Prophet feared that he would be killed by the jinn or that he had become insane. The Prophet knew for sure at the first experience that he had been raised to the dignity of prophethood and entrusted with the great task of reforming humanity.

¹¹ Pre-Islām days are called *al-Jāhiliyya* (Ignorance) or *ayyām al-Jāhiliyya* (Time of Ignorance), as compared with the learning and light which followed in the wake of Islām

Listen to thy brother's son. Waraqa said to him, My brother's son! What hast thou seen? So the Messenger of Allāh, peace and blessings of Allāh be on him, related to him what he had seen. Waraqa said to him, This is the angel Gabriel whom Allāh sent down upon Moses;¹⁹ would that I were a young man at this time—would that I were alive when thy people would expel thee. The Messenger of Allāh, peace and blessings of Allāh be on him, said, "Would they expel me?" He said, Yes; never has a man appeared with the like of what thou hast brought but he has been held in enmity, and if thy time finds me (alive) I shall help thee with the fullest help. After that

اسْمَعْ مِنْ ابْنِ اخْبَرَكَ فَقَالَ لَهُ وَرَقَةٌ
 يَا ابْنَ اخْبَرَ مَا دَأَتِي فَأَخْبِرْهُ
 رَسُولُ اللهِ عَلَيْهِ السَّلَامُ خَبَرَ مَا رَأَى فَقَالَ
 لَهُ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي نَزَّلَ اللَّهُ
 عَلَى مُوسَى يَا لَيْتَنِي فِيهَا جَدَعًا يَا
 لَيْتَنِي أَكُونُ حَيًّا أَذْيَخْرُجُكَ قَوْمُكَ
 فَقَالَ رَسُولُ اللهِ عَلَيْهِ السَّلَامُ أَوْ مُخْرِجِي
 هُمْ قَالَ نَعَمْ لَمْ يَأْتِ رَجُلٌ قَطُّ
 بِمِثْلِ مَا جِئْتَ بِهِ إِلَّا عُودِي وَإِنْ
 يَدْرِكَنِي يَوْمَكَ انْصُرْكَ نَصْرًا مُؤْزَرا

¹⁹ Nāmūs means the angel Gabriel (Fr). Nāmūs is the person to whom the king entrusts his secrets and by it is meant (in ḥadīth) the angel Gabriel whom Allāh has chosen to communicate His revelations (N). This meaning has also been given by Bukhārī himself when repeating this ḥadīth in B. 60 : 22. Waraqa in fact only bore testimony to the truth of what the Holy Prophet had stated; viz., that the Holy Spirit (Gabriel) had come to him with a revelation from on high. He,

Waraqa did not delay (long) that he died, and the revelation broke off temporarily.¹² (B. 1 : 1.)

نَهَّ لَرِيَشَتْ وَرَقَةُ أَنْ تُوقِّيَ وَ
فَتَرَ الْوَحْيُ ☆

3 Jâbir said, speaking of the temporary break in the revelation, (The Holy Prophet) said in his narrative :

٣-عَنْ جَابِرٍ قَالَ وَهُوَ يُحَدِّثُ عَنْ

فَتَرَةَ الْوَحْيٍ فَقَالَ فِي حَدِيثِهِ بَيْنَا آتَاهُ

أَمْشَى إِذْ سَمِعَتْ صَوْتًا مِنَ السَّمَاءِ

فَرَفَعَتْ بَصَرَيِّ فَإِذَا الْمَلَكُ الَّذِي

جَاءَهُ فِي بَحْرَاءَ جَالِسٌ عَلَى كُرسِيٍّ

بَيْنَ السَّمَاءِ وَالْأَرْضِ فَرَعَبَتْ مِنْهُ

فَرَجَعَتْ فَقَلَتْ زَمْلَوْنِي زَمْلَوْنِي

"Whilst I was walking along, I heard a voice from heaven and I raised up my eyes, and lo! the Angel that had appeared to me in Hirâ' was sitting on a throne between heaven and earth and I was struck with awe on account of him and returned (home) and said, Wrap me up, wrap me up;

however, added that it was the very angel that had come to Moses, and this was probably a reference to the Bible prophecy that a prophet "like unto" Moses would be raised among the Ishmaelites (Arabs).

¹² The temporary breaking off of revelation was not very long; certainly not longer than six months. Ibn Ishâq's report that it lasted for three years is belied by historical facts. Persecution had begun and a large part of the Holy Qur'ân had been revealed, long before the expiry of three years. It is also an established historical fact that on account of persecution which had grown very severe the Holy Prophet was compelled, in the fourth year of the Call, to take shelter in the house of Arqam and there prayers were said in congregation, and it is a fact that the Holy Qur'ân was recited in prayers from the first.

thee Allāh sent down : 'O thou who art clothed! Arise and warn, And thy Lord do magnify, And thy garments do purify, And uncleanness do shun'."¹⁴

Then revelation became copious and came in succession.¹⁵ (B. 1 : 1.)

فَأَنْزَلَ اللَّهُ تَعَالَى عَلَيْهَا الْمَدْرِقَمْ
فَأَنْذِرْ وَرَبَكَ فَكَبَرَ وَثَبَكَ
فَطَهَرَ وَالْجَزَ فَاهْجَرَ فَحَمَيْ
الْوَحْيُ وَتَنَاجَيْ ☆

4 Ibn 'Abbās . . . said,
The Messenger of Allāh,
peace and blessings of Allah be on him, used to exert
himself hard in receiving
Divine revelation and would
on this account move his

٤-عَنْ أَبْنَ عَبَّاسٍ قَالَ
كَانَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ يُعَالِجُ مِنْ
الْتَّزِيلِ شَدَّةً وَكَانَ مَمَّا يُحِرِّكُ

¹⁴ While the previous hadīth relates to the Holy Prophet's first experience of revelation this one speaks of his second experience. On this occasion the first five verses of ch. 74 were revealed to him. This portion is from the Holy Prophet's own mouth, and therefore not the least doubt can be entertained as to the fact that Gabriel's second visit to him was the occasion mentioned in this hadīth. What is, therefore, added by Zuhri in B. 92 : 1 (where h. 2 is repeated) that during the break in revelation the Holy Prophet used to go to the tops of the mountains to throw himself down and Gabriel appeared to him on such occasions and comforted him that he was the true Messenger of Allāh cannot be accepted as true. This hadīth makes it clear that Gabriel was never seen by the Holy Prophet during the break, and that when he saw him on the second occasion, he was struck with awe as on the first occasion. Zuhri, moreover, gives no authority for his addition in B. 92 : 1.

¹⁵ Five short verses of ch. 96 were revealed on the first occasion and five short verses of ch. 74 on the second. After that, it is stated, revelation became plentiful—the Arabic word is *hamiya* which literally means *became hot*—and continuous, there being no break like the break between the first two revelations.

lips,.....so Allāh sent down : " Do not move thy tongue with it to make haste with it. Surely on Us devolves the collecting of it and the reciting of it." (75 : 16, 17.)
So after this when Gabriel came to him the Messenger of Allāh, peace and blessings of Allah be on him, would listen. and when Gabriel departed. the Prophet, peace and blessings of Allah be on him, recited as he (Gabriel) recited it.¹⁶ (B. 1 : 1.)

شَفَّيْهِ... فَأَنْزَلَ اللَّهُ تَعَالَى لَا
 تُحَرِّكْ بَهْ إِسَانَكْ لَتَعْجَلْ بَهْ أَنْ
 عَلَيْنَا جَمِيعَهُ وَقُرْآنَهُ... فَكَانَ
 رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ بَعْدَ ذَلِكَ اذَا آتَاهُ
 جِبْرِيلُ اسْتَمَعَ فَإِذَا انْطَلَقَ جِبْرِيلُ
 قَرَأَهُ النَّبِيُّ عَلَيْهِ السَّلَامُ كَمَا قَرَأَهُ

¹⁶ This *hadīth* shows that all revelations without any exception were delivered to the Holy Prophet by the angel Gabriel and that the method of their delivery was always the same, viz., that Gabriel first recited the revelation and the Holy Prophet listened to it and then when Gabriel departed the Holy Prophet recited the same words. On the first two occasions, only five short verses were revealed and it was not difficult for the Prophet to repeat them, but after that, as shown in the last *hadīth*, revelation became plentiful, i.e., large portions were revealed at one time, and as Gabriel began to recite, the Holy Prophet made haste to repeat lest any word or sentence might be lost. He was, therefore, told not to make haste with it and to wait until Gabriel had delivered the whole message and then to repeat the same, being assured that it was a Divine arrangement and that nothing would be lost (75 : 16, 17). In another very early chapter he was still more plainly told : " We will make thee recite so thou shalt not forget " (87 : 6). There are chapters—one of these containing over a thirtieth of the Holy Qur'ān—that were revealed to him in their entirety at one time, yet Gabriel recited them once only and then the Holy Prophet repeated them without omission of a word and ordered them to be written down at once.

It would further appear from this *hadīth* that other people saw the Holy Prophet's lips move when he received the revelation which shows that his reception of the revelation was not subjective but a real and external experience.

5 'A'isha reported that Hārith ibn Hishām asked the Messenger of Allāh, peace and blessings of Allah be on him. "O Messenger of Allāh! How does revelation come to thee?" The Messenger of Allāh, peace and blessings of Allah be on him, said :

"Sometimes it comes to me like the ringing of a bell and that is the hardest on me, then he departs from me and I retain in memory from him what he says; and sometimes the Angel comes to me in the likeness of a man and I retain in memory what he says."¹⁸

هـَعَنْ عَائِشَةَ أَنَّ الْمَارِثَ أَبْنَ هـَشَامٍ سَأَلَ رَسُولَ اللَّهِ قَالَ يـَأَ رَسُولَ اللَّهِ كَيْفَ بَاتَتِكَ الْوَحْيُ قَالَ رَسُولُ اللَّهِ أَحِيَانًا يـَأَتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ وَ هـُوَ أَشَدُهُ عَلى فِي قُصْمِ عَنِي وَ قَدْ وَعَيْتُ عَنْهُ مَا قَالَ وَ أَحِيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رُجـَالاً فـِي كـُلـُّنِي فـَاعـِي مـَا يـَقـُولُ

¹⁸ The difference in the two states is one of the form the Angel assumed : in the first case it is not stated what likeness the Angel assumed—it was an angelic form beyond description—and the words came forth with the clear resonant sound of vibrating metal ; in the second case the Angel assumed the likeness of a man and the words were uttered as one man talks to another. That words were spoken in both cases is clear enough from the words of the hadith ; in both cases we are told : "I retain in memory what he says." In the first case, however, the words 'an-hu (i.e. from him) have been added to show that it was the Angel who spoke the words. In both cases the Holy Prophet saw the Angel and heard the words from the Angel and then retained them in memory : the difference was only one of the likeness of the Angel, and consequently, of the tone in which the words were uttered.

'A'isha said, And I saw him when revelation came down upon him on a severely cold day .then it departed from him and his forehead dripped with sweat.¹⁹

(B. 1 : 1.)

قَالَتْ عَائِشَةُ وَلَقَدْ رَأَيْتَهُ يَنْزَلُ عَلَيْهِ الْوَحْيَ فِي الْيَوْمِ الشَّدِيدِ الْبَرَدَ فَيَفْصُمُ عَنْهُ وَارَ جَبِينَهُ لِيَتَفَصَّدَ عَرَقَّاً

6 Zaid ibn Thabit said,
Allah sent down revelation on His Messenger,
peace and blessings of Allah be on him. and his thigh was upon my thigh and it began to make its weight felt to me so much so that I feared that my thigh might be crushed.

(B. 8 : 12.)

٦- قَالَ زَيْدُ بْنُ ثَابَتَ أَنَّ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفَخَذَهُ عَلَى فَخْذِي فَقُلْتُ عَلَى حَتِّيْ خَفَتْ أَنْ تُرْضَ فَخْذِي

¹⁹ There are many hadith showing that a real change came over the Holy Prophet when revelation came down upon him. Here it is stated that perspiration ran down his brow on a severely cold day; according to h. 6 Zaid felt his thigh being crushed under the Holy Prophet's thigh when revelation came on; h. 7 says that Ya'lā saw the Holy Prophet when revelation descended on him and "his face was red"; according to h. 8 when revelation descended on the Holy Prophet, "he appeared distressed and a change came over his face". All these hadith show that whenever revelation came down upon the Holy Prophet, whether he was in public or in private, there was a real change which could not be assumed. It is clear from this that though revelation came to the Holy Prophet in a state of wakefulness, yet there was a transition from the physical environment to the spiritual sphere, the effect of which was witnessed on the body. The new senses which were required to receive the revelation necessitated the coming of a kind of death over the body. The story that "froth appeared before his mouth" is a pure invention and no trace of it is to be met with in any hadith.

7 Safwān ibn Ya'lā reported that

Ya'lā said to 'Umar, Show me the Prophet, peace and blessings of Allah be on him, when revelation is sent down to him. So when the Prophet, peace and blessings of Allah be on him, was in Ji'rāna²⁰ and with him a number of his companions.....revelation came to him. Thereupon 'Umar made a sign to Ya'lā; so Ya'lā came and over the Messenger of Allāh, peace and blessings of Allah be on him, was a garment with which he was covered and he entered his head (under the garment), when (he saw that) the face of the Messenger of Allāh, peace and blessings of Allah be on him, was red and he was snoring;²¹ then that condition departed from him. (B. 25 : 17.)

8 'Ubāda ibn al-Šāmit said, The Prophet, peace and blessings of Allah be on him, felt, when the revelation was sent down upon

7-عَنْ صَفْوَانَ بْنِ يَعْلَمَ أَنَّ يَعْلَمَ

فَالْعُمَرَ أَرَنِي النَّبِيَّ عَلَيْهِ السَّلَامُ حِينَ

يُوحَى إِلَيْهِ قَالَ فَبَيْنَمَا النَّبِيُّ عَلَيْهِ السَّلَامُ

يَالْحَمْرَةِ وَمَعَهُ نَفْسٌ مِّنْ أَصْحَابِهِ

فَجَاءَهُ الْوَحْيُ فَأَشَارَ عَمَّرَ إِلَى

يَعْلَمَ فَجَاءَ يَعْلَمَ وَعَلَى رَسُولِ اللَّهِ

عَلَيْهِ السَّلَامُ تَوْبَةً قَدْ أَظَلَّ بِهِ فَادْخَلَ

رَأْسَهُ فَإِذَا رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ مُحَمَّدٌ

الْوَجْهُ وَهُوَ يَغْطِثُ ثُمَّ سَرَى عَنْهُ ☆

8-عَنْ عُبَادَةَ بْنِ الصَّاهِمِ قَالَ

كَانَ النَّبِيُّ عَلَيْهِ السَّلَامُ إِذَا أَنْزَلَ عَلَيْهِ الْوَحْيَ

²⁰ A place between Makka and Tā'if.

²¹ The change was so perfect that it resembled a state of sleep, though as the

him, like one in grief and a change came over his face.

And according to one report :

He hung down his head, and his companions also hung down their heads,^{as} and when that state was over, he raised his head.

(M-Msh. 27 : 5.)

شَرِبَ لِذلِكَ وَ تَرَبَّدَ وَجْهُهُ وَ
فِي رَوَايَةِ نَكْسَ رَأْسَهُ وَ نَكْسَ
أَصْحَابِهِ وَ سُهُمٍ فَلَمَّا أَتَلَى عَنْهُ رَفَعَ
رَأْسَهُ



hadith makes it clear, he was not sleeping and was just at that moment talking to his companions.

^{as} The companions hung down their heads out of respect.

CHAPTER II

IMĀN (FAITH) AND ISLĀM (SUBMISSION)

1. "The Messenger has faith in what has been revealed to him from his Lord and so have the believers; they all believe in Allah and His angels and His books and His messengers: we make no difference between any of His messengers" (2 : 285).

2. "And those who believe in what has been revealed to thee and what was revealed before thee and of the hereafter they are sure" (2 : 4).

3. "O you who believe! Believe in Allah and His Messenger and the Book which He has revealed to His Messenger" (4 : 136).

4. "The dwellers of the desert say, We believe. Say, You believe not; rather say, We submit; and faith has not yet entered into your hearts" (49 : 14).

5. "The faithful are only those who believe in Allah and His Messenger then they doubt not and struggle hard with their wealth and their lives in the way of Allah" (49 : 15).

6. "And to Him submits whoever is in the heavens and the earth" (3 : 82).

7. "Whoever submits himself entirely to Allah while doing good (to others)—he has his reward from his Lord" (2 : 112).

8. "And remember the favour of Allah on you when you were enemies. Then He united your hearts, so by His favour you became brethren" (3 : 102).

9. "And do not say to any one who offers you salutation, Thou art not a believer" (4 : 94).

The basis of all higher religions is a faith in Divine revelation, because God is known to man, and personal contact with Him is established, only through revelation. Man can make all discoveries in the sphere of the finite but he cannot discover the Infinite God; it is God Who reveals Himself to man, and it is therefore only through Divine revelation that man can know God. *Bukhārī*, who was gifted with special insight into matters religious, begins his *Jām'ī* with the book of Revelation and follows it with the book of Faith. But the conception of faith in Islam is widened in two ways. In the first place, faith here

stands not for faith in revelation to one person or one generation but a faith in revelation to all people in all ages (v. 1). It is a faith in the books of Allāh, and in the messengers of Allāh, in all the books and messengers that preceded the Holy Prophet (v. 2). And secondly, faith here combines both belief and actions; in v. 3, believers are asked to believe, which means that they should bring their faith to its full development by good deeds and sacrifices; v. 4 shows that the first step is that of mere acceptance of Islām and the second is that when faith has taken root in—entered—the heart. When this stage is reached, a man becomes capable of the highest deeds of sacrifice (v. 5). Islām or submission to Divine laws is the rule of nature (v. 6) and man attains perfection only when he submits himself to the revealed laws of God (v. 7). Islām, however, does not aim only at individual perfection; it also establishes a vast brotherhood of humanity, membership of which cannot be denied even to the man who simply offers the Islamic salutation (vv. 8, 9).

Hadith related in this chapter begin with the basic fact that religion does not consist in hard religious exercises but in living a good life in which due regard is paid to the rights of others (hh. 1–3). Good actions, it is further stated, spring from a good heart and hence the need of faith which rules the heart (h. 4). *Imān* (faith) and *Islām* (submission to Divine law) are often used interchangeably, but *Imān* strictly indicates the acceptance of a principle which is the basis of action—the theoretical side—and *Islām* the action itself—the practical side of man's life (hh. 5, 6). But theory and practice here go hand in hand, and the actions which spring from faith are also called faith. One's faith is therefore greater or less as one's actions are more or less beneficial to humanity. Faith is spoken of as *love*: the man who has faith in Allāh does not spare the doing of good to the nearest passer-by, so broad is his love for humanity (h. 7); he loves the whole of humanity and most of all the Holy Prophet, because he is the greatest benefactor of humanity (h. 8); his love for his brother is not mere word of mouth, but he is guided by that love in his everyday relations with him (h. 9); he loves Allāh most of all and loves humanity for the sake of Allāh and thus his love for humanity is based on the purest of motives (h. 10).

The next three hadith show what *Islām* is. It does not simply mean a certain declaration: the declaration of Divine Unity and prophethood of Muhammad brings a man into the fold of *Islām*, but to be a Muslim he must live the life of a *Muslim*, the life of a man who lives in perfect peace with others. The first condition of that life is that he shall not cause injury to any man either with his tongue or with his hand (h. 11). Such injury is said to be an act of transgression, even unbelief (hh. 12, 13). It is not permissible, however, to go to the other extreme and call a Muslim an unbeliever or turn him out of the pale of *Islām* because he has committed an act of unbelief. So long as a man declares his faith in the Unity of Allāh and the prophethood of Muhammad, he is a Muslim (hh. 16, 17). Nay, a man who offers prayers like Muslims with his face to the Qibla has the covenant of Allāh and His Messenger that he shall be dealt with as a member of the Muslim brotherhood (h. 15).

And the Holy Qur'an goes even further and accepts the Islamic salutation as sufficient proof that such a man is a Muslim, whatever his differences with others (v. 9). H. 18 gives another description of what Islam in practice is.

1 Abū Huraira reported that
The Prophet, peace and blessings of Allah be on him, said:

"Religion is easy, and no one exerts himself too much in religion but it overpowers him; so act aright and keep to the mean and be of good cheer and ask for (Divine) help at morning and at evening and during a part of the night."¹

(B. 2 : 29.)

2 'A'isha reported that
The Prophet, peace and blessings of Allah be on him, entered upon her and with her was a woman. He asked, "Who is this?"

١-عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ
قَالَ أَنَّ الَّذِينَ يَسِّرُونَ وَلَنْ يَسِّدُوا
الَّذِينَ أَحَدُ الْأَغْلَبَةِ فَسِدُّدُوا وَ
قَارُبُوا وَ أَبْشُرُوا وَ اسْتَعِنُوا
بِالْفَدْوَةِ وَ الْرَّوْحَةِ وَ شَيْءٍ
مِّنَ الْبَلْخَةِ ☆

٢-عَنْ عَائِشَةَ أَنَّ النَّبِيِّ ﷺ دَخَلَ
عَلَيْهَا وَعَنْدَهَا امْرَأَةٌ قَالَ مَنْ هَذِهِ

¹ This hadith shows what the Islamic conception of religion is. Religion does not consist in performing too many devotional exercises; these are in fact discouraged as they ultimately overpower the man who indulges in them. Religion is the name of acting aright and keeping to the mean course; this would keep a man in good heart. The truly religious man will smile in the face of everyone, as did the Holy Prophet. What is generally considered to be Divine worship is really the seeking of Divine help for acting aright and keeping to the mean. Thus is every Muslim taught to pray daily and hourly: "Guide us on the right path: the path of those to whom Thou hast been gracious" (1 : 5, 6).

(‘Ā’isha) said, She is such and such a one; and began to speak (highly) of her prayers. He said:

“Enough; only that is binding on you which you are able to do; by Allāh, Allāh does not get tired but you get tired, and the condition dearest to Him is that in which the person perseveres.” (B. 2 : 31.)

3 ‘Abd Allāh ibn ‘Amr reported,

The Messenger of Allāh, peace and blessings of Allah be on him, said to me, “O ‘Abd Allāh! Am I not told that thou fastest in the day time and standest up in devotion during the night?” I said, Yes, O Messenger of Allāh. He said:

“Do not do so; keep fast and break it and stand up in devotion (in the night)

* ‘Ā’isha admired the devotional exercises of a certain woman, but the Holy Prophet warned her of excess of these because, he said, people indulge in these and then get tired of them. The chief aim of religion is, as made clear in the concluding words, to bring about perseverance in the character of a man. He is therefore told to adopt that course in religious devotion in which he can keep constant.

فَالْتُّ فُلَانَةً تَذَكِّرُ مِنْ صَلَاتِهَا قَالَ

مَهْ عَلَيْكُمْ بِمَا تُطِيقُونَ فَوَاللهِ لَا يَأْمُلُ

اللهُ حَتَّىٰ تَمْلُوا وَكَانَ أَحَبُّ الدِّينِ

إِلَيْهِ مَا دَارَمْ عَلَيْهِ صَاحِبُهُ ☆

٣-عَنْ عَبْدِ اللهِ بْنِ عَمْرٍ وَقَالَ لِي

رَسُولُ اللهِ عَلَيْهِ السَّلَامُ يَا عَبْدَ اللهِ الْمُؤْمِنُ أَخْبَرَ

أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ

فَقُلْتُ بَلَى يَا رَسُولَ اللهِ قَالَ فَلَا

تَفْعَلْ صُمْ وَأَفْطِرْ وَقُمْ وَمَمْ فَإِنْ

and have sleep, for thy body has a right over thee, and thine eye has a right over thee, and thy wife has a right over thee, and the person who pays thee a visit has a right over thee."³
(B. 30:55.)

4 Nu'mān ibn Bāshīr said,
I heard the Messenger
of Allāh, peace and blessings
of Allah be on him, say :

"What is lawful is manifest and what is unlawful is manifest and between these two are doubtful things which many people do not know. So whoever guards himself against the doubtful things, he guards his religion and his honour, and whoever falls into doubtful things is like the

لَحْسَدَكَ عَلَيْكَ حَقًا وَ انَّ لِعَيْنِكَ
عَلَيْكَ حَقًا وَ انَّ لِرَوْجِكَ عَلَيْكَ
حَقًا وَ انَّ لِرَوْرِكَ عَلَيْكَ حَقًا☆

٤-عَنِ النَّعْمَانِ بْنِ بَشِيرٍ يَقُولُ
سَمِعْتُ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ
الْحَلَالُ بَيْنَ وَالْحَرَامِ بَيْنَ وَبَيْنَهُمَا
مُشْتَهَيَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ
فَنِّا تَقَرُّبُ الْمُشْتَهَيَاتِ أَسْتَرِ الدِّينَهُ وَ
عَرْضِيهِ وَ مَنْ وَقَعَ فِي الشَّبَهَاتِ

³ There are many versions of this *ḥadīth* and in all of them it is made clear by the Holy Prophet that a man has several duties to perform and he must keep all of them in mind in devoting himself to religious exercise. No religious exercise, whether it is keeping the fast or standing up in prayer, will do him good if he neglects his worldly duties. In fact, even religious devotion is meant to make a man fitter for the performance of his duties which he owes to others. In the development of the spiritual, the physical side and worldly duties are not to be neglected.

herdsman who grazes his cattle on the borders of a reserve—he is likely to enter it. Know that every king has a reserve (and) know that the reserve of Allāh in His land is what He has forbidden. Know that in the body there is a bit of flesh; when it is sound the whole body is sound and when it is corrupt the whole body is corrupt. Know, it is the heart.”⁴

(B. 2 : 38.)

كَرَاعٍ يَرْعَى حَوْلَ الْمَنْتَى يُوشِكُ
أَنْ يَوْقَعَ إِلَّا وَإِنَّ لُكْلَ مَلَكَ حَمَّ
إِلَّا إِنَّ حَمَّ اللَّهُ فِي أَرْضِهِ مَحَارِمُهُ إِلَّا
وَإِنَّ فِي الْجَسَدِ مُضَغَّةً إِذَا صَلَحَتْ
صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ
فَسَدَ الْجَسَدُ كُلُّهُ إِلَّا وَهِيَ الْقُلُوبُ ☆

5 Abū Huraira said,
The Prophet, peace and blessings of Allah be on him was one day sitting outside among the people when a man came to him and asked, What is faith (Imān)? He said :

هـ عن أبـي هـرـيـرة قـالـ كـانـ النـبـيـ عـسـيـلـةـ بـأـرـزـاـ يـوـمـاـ لـنـاسـ فـاتـاهـ رـجـلـ فـقـالـ مـاـ الـإـيمـانـ قـالـ الـإـيمـانـ أـنـ

⁴ The man who is imbued with a truly religious spirit avoids not only what is manifestly unlawful but even the doubtful things which might lead him into the unlawful. The concluding portion of the *hadīth* shows that religion does not consist in the devotional exercises which a man may perform but in the presence in him of a right mentality—the mentality to act aright and avoid the wrong. A sound mind is of the essence of religion, as the Holy Qur'an says: “Except him who comes to Allāh with a sound mind” (26: 89).

"Faith is that thou believe in Allāh and His angels and in meeting with Him and (in) His messengers and that thou believe in being raised to life (after death)".

He asked, What is Islām? (The Prophet) said:

"Islām is that thou shalt worship Allāh and not associate aught with Him and (that) thou keep up prayer and pay the zakāt as ordained and fast in Ramadzān."

He asked, What is *ihsān* (goodness)? (The Prophet) said:

"That thou worship Allāh as if thou seest Him; for if thou dost not see Him, surely He sees thee."⁶

(B. 2 : 36.)

⁶ At the end of this hadīth it is added that the Holy Prophet said that it was Gabriel who had come to teach people their religion. The hadīth is related with slight variations by 'Umar, but Bukhārī does not accept it. In 'Umar's version, describing *īmān* (faith) the Holy Prophet is reported to have said instead of "in meeting with Him," "that thou believe in *qadar*, in the good of it and the evil of it." The belief in *qadar* is evidently a doctrine of later growth and it is perhaps on account of this flaw that Bukhārī does not accept the version attributed to 'Umar. Another variation in 'Umar's version is that in describing

تُؤْمِنَ بِاللَّهِ وَمَلِئَكَتِهِ وَبِلِقَائِهِ
وَرَسُولِهِ وَتُؤْمِنَ بِالْبَعْثِ قَالَ مَا
الْإِسْلَامُ قَالَ الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ
وَلَا تُشْرِكَ بِهِ وَتُقِيمَ الصَّلَاةَ وَ
تُؤْمِنَ بِالزَّكُورَةِ الْمَفْوَضَةِ وَتَصُومَ
رَمَضَانَ قَالَ مَا الْأَحْسَانُ قَالَ أَنْ
تَعْبُدَ اللَّهَ كَمَا كَانَكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ
تَرَاهُ فَإِنَّهُ يَرَاكَ ☆

6 Ibn 'Umar said,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, said :

" Islām is built on five (things), the bearing of witness that there is no god but Allāh and that Muḥammad is the Messenger of Allāh and the keeping up of prayer and the payment of zakāt and the pilgrimage and fasting in Ramadzān."⁶

(B. 2 : 1.)

بَعْدِ أَبْنِ عُمَرَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُنْيَ الْإِسْلَامِ عَلَى تَحْسِنَةِ شَهَادَةِ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ وَأَقَامَ الصَّلَاةَ وَإِيتَاءَ الزَّكَاةِ وَالْحَجَّ وَصَوْمَ رَمَضَانَ ☆

What Islām is, the pilgrimage to Makka is also spoken of; this is evidently an omission in Abū Huraira's version. And further, instead of "that thou shalt worship Allāh and not associate aught with Him" in Abū Huraira's version, we have in 'Umar's "That thou bear witness that there is no god but Allāh and that Muḥammad is the Messenger of Allāh."

This hadīth makes a distinction between Imān (faith) and Islām, showing that the former relates to matters of conviction and the latter to matters of practice. The third term *ihsān* is not a technical term and indicates the state of sincerity in one's conviction or practice—to feel oneself in Divine presence. Imān and Islām are often used interchangeably but, as distinguished from each other, *imān* means a belief in Allāh, the angels, the messengers (which includes the Books or the messages), *līqā'-Allāh* (which means holding communion with Allāh), and in a life after death; while Islām means the worshipping ('ibāda) of Allāh, keeping up prayer, fasting in the month of Ramadzān, paying zakāt (a fixed portion of one's property) and the pilgrimage to Makka.

The man who accepts these principles is a Muslim, and a member of the Muslim brotherhood.

* This hadīth corroborates the definition of Islām as given in the previous one. In fact, the first requisite of Islām—the bearing of witness that there is no god but Allāh and that Muḥammad is the Messenger of Allāh—includes all the other four, because they are a part of the teachings of the Holy Prophet. They are mentioned along with the basic principle on account of their importance.

7 Abū Huraira said,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, said:

"Imān (faith) has over seventy, or over sixty, branches; the most excellent of these is the saying, There is no god but Allāh, and the lowest of them is the removal from the way of that which is harmful; and modesty (*hayā'*) is a branch of faith."¹ (M. 1 : 58.)

8 Anas said,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, said:

٧-عَنْ أَبِي هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ الْإِيمَانُ بَضْعٌ وَسَبْعُونَ أَوْ بَضْعٌ وَسَتُونَ شَعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا اِمَاطَةُ الْأَذْى عَنِ الظَّرِيقِ وَالْحَيَاةُ شَعْبَةٌ مِنَ الْإِيمَانِ ☆

٨-عَنْ أَنَسِ قَالَ قَالَ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ

¹ The word *seventy* is used in Arabic as a perfect number and signifies a large number. This hadīth shows that Imān (Faith) carries a much wider significance than that which may generally be attached to it. It is not limited to certain matters relating to belief, to the conviction that certain principles are true, but extends to the carrying out of those principles into action; nor is it limited to certain religious acts or devotions but covers all good qualities and actions that benefit humanity.

Imān is represented as a big tree with branches extending in all directions. The confession of Divine Unity which is the basic principle of Islām is the highest branch of this tree, while even the removal from the way of what may cause harm to a passer-by is a branch of the tree of faith. The making of roads for the convenience of the public is therefore an act of faith. Thus all acts which aim at doing good to humanity are branches of the tree of faith, and *faith* thus signifies the proper development of all human faculties. *Hayā'*, translated here as *modesty*, is specially mentioned because it originally signifies that quality which makes one shun all evil things (R).

"None of you has faith unless I am dearer to him than his father and his son and all mankind."⁸

(B. 2 : 7.)

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ

أَحَبَّ إِلَيْهِ مِنْ قَوْلَهُ وَوَلَدَهُ

وَالنَّاسُ أَجْمَعُونَ ☆

9 Anas reported on the authority of the Prophet, peace and blessings of Allah be on him; He said :

"None of you has faith unless he loves for his brother what he loves for himself."⁹ (B. 2 : 6.)

٩-عَنْ آنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ لَا

يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لَآخِيهِ مَا

يُحِبُّ لِنَفْسِهِ ☆

^{*} Though here only love for the Prophet is spoken of, yet what is meant is love for Allah and His Prophet, as h. 10 shows. The love for a person springs from the good which he does to us or from the benefit which we may derive from him. As the Holy Prophet is the greatest benefactor of humanity, and of his *umma* in particular, every Muslim is required to have greater love for him than for any other human being. Highest love for the Holy Prophet is made a test of faith, because the stronger the ties which bind a man to him the greater the strength with which he will be able to walk in his footsteps and the larger his capacity to do good to humanity.

Practically, the Muslim world to-day has proved an entire failure under this test. The Holy Prophet and his teachings are misrepresented throughout the world and he is abused as no other religious leader has been abused; but Muslims do not stir a little finger to remove the misrepresentations and carry the true teachings of Islam to a world which is groping in the dark.

* Here is another test of real faith. It is not simply doing to others as one would like them to do to oneself; it is much more—to love for others what one loves for oneself. Such a state of mind can arise only from the highest disinterestedness. Muslims judge each other by the repetition of certain formulæ and by belief in certain doctrines; the Holy Prophet required them to be judged by their love for Allah and His Prophet and by their love for humanity.

10 Anas reported on the authority of the Prophet,
peace and blessings of Allah be on him; He said:

"There are three qualities, in whomsoever they are met with he has tasted the sweetness of faith—that Allāh and His Messenger are dearer to him than anything besides them, that he loves a man and does not love him but for the sake of Allāh, and that it is loathsome to him that he may go back into unbelief as it is loathsome to him that he may be thrown into the fire."

(B. 2 : 8.)

11 'Abd Allāh ibn 'Amr reported on the authority of the Prophet,
peace and blessings of Allah be on him; He said:

"A Muslim is he from whose tongue and hand Muslims are safe."¹⁰ and a

١٠- عن أَنَسَّ بْنِ عَلِيٍّ عَنِ النَّبِيِّ قَالَ ثُلُثٌ مَّنْ كُنَّ فِيهِ وَجْدَ حَلَاوةَ الْأَيْمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مَا سَوَاهُمَا وَأَنْ يَحْبَّ الْمَرْأَةَ لَا يُحِبُّهُ إِلَّا اللَّهُ وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفَرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي الدَّارِ

١١- عن عَبْدِ اللَّهِ بْنِ عَمْرٍ وَعَنِ النَّبِيِّ قَالَ الْمُسْلِمُ مَنْ سَلَمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

¹⁰ Here is another definition of Islām. A man is called a Muslim when he declares his faith in Unity, but he becomes a Muslim actually when he begins to lead his life as a Muslim, as a man of peace from whose tongue and hand all Muslims are safe. It is one thing to enter Islām and quite another to live it. Such life of peace not only raises the individual's character to a high level; it

muhājir (lit., one who flies from his home) is he who forsakes what Allāh has forbidden.”¹¹ (B. 2 : 3.)

12 ‘Abd Allāh reported that The Prophet, peace and blessings of Allah be upon him, said :

“To abuse a Muslim is transgression and to fight him is disbelief.”¹²

(B. 2 : 35.)

13 Ma’īūr said, I met Abū Dharr at Rabadha and he wore a garment and his slave wore a (similar) garment. I questioned him about it. He said,

...also lays down the basis of a perfect brotherhood. It is not meant that a Muslim is at liberty to do harm to non-Muslims by his tongue or his hand; Muslims are mentioned in the ḥadīth because it is with one's own community that one has largely to deal. The aim is to lay the foundations of a world-wide brotherhood in which every one should feel himself safe, and that brotherhood can draw others into it only if they find themselves safe from the tongue and hand of a Muslim. There is another version of this ḥadīth in which the word “people” is used instead of “Muslims”: “A Muslim is he from whose tongue and hand people are safe” (Ibn Ḥabān).

¹¹ This is how Islām introduced spiritual meaning into physical words—*Hijra* or *flying from home* becomes flying from evil.

¹² Here the act of abusing a Muslim (i.e., offending him with one's tongue) is called transgression, and the act of fighting him (or, offending him with one's hand) is called disbelief. It is not meant that such a man becomes an unbeliever or is outside the pale of Islām, for in the Holy Qur'ān itself two parties of

وَالْمَهَاجِرُ مِنْ هِجْرَةٍ مَّا نَهَى اللَّهُ عَنْهُ

١٢-عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ قَالَ سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقَتْلَهُ كُفْرٌ

١٣-عَنْ الْمَعْرُورِ قَالَ لَقِيتُ أَبَدْرَ بْنَ الْمَبَدَّةِ وَعَلَيْهِ حَلَةٌ وَعَلَى غُلَامَهُ حَلَةٌ فَسَأَلَهُ أَنَّ ذَلِكَ فَقَالَ

I abused a man and called him by a bad name on account of his mother; so the Prophet, peace and blessings of Allah be on him, said to me:

"O Abū Dharr! didst thou call him by a bad name on account of his mother; indeed thou hast in thee ignorance."¹³

(B. 2 : 21.)

14 Abū Huraira reported on the authority of the Prophet, peace and blessings of Allah be on him; He said :

"The signs of the hypocrite are three: when he speaks, he lies; and when he makes a promise, he breaks it; and when he is

اَنِّي سَابَتْ رَجُلًا فَعَرَبَهُ بِأَمْهَ فَقَالَ

لِي النَّبِيُّ عَلَيْهِ السَّلَامُ يَا ابَا ذَرٍ عَرَبَهُ بِأَمْهَ

اَنَّكَ اَمْرُؤٌ فِيکَ جَاهِلِيَّةً ☆

٤- عَنْ ابْنِ هُرَيْرَةَ عَنِ النَّبِيِّ عَلَيْهِ السَّلَامُ

قَالَ اِيَّاهُ الْمُنَافِقُ ثَلَثٌ اِذَا حَدَّثَ

كَذَبَ وَ اِذَا وَعَدَ آخَلَفَ وَ اِذَا

believers are spoken of as fighting with each other (49 : 9). The act itself may amount to unbelief, but the doer of it does not thereby become an unbeliever so long as he professes faith in the *kalima*, the Unity of Allah and the messengership of Muhammad, which is the basic principle of Islam.

¹³ I have omitted here the portion of the *hadith* which speaks of according an equal treatment to slaves, and have quoted only the words of the Holy Prophet which show that abusing another man is an act of *ignorance* which word in Muslim terminology is equivalent to unbelief. Abū Dharr had used the words *Ibn al-saudā'*, or son of a Negro woman, regarding another; and as these words were used contemptuously, they were considered an abuse of one Muslim by another, which was an act of ignorance or unbelief. In fact, every evil deed is an act of unbelief according to the Holy Prophet, just as every good deed is an act of faith. Neither does an unbeliever become a believer if he does a good deed, nor a believer an unbeliever if he does an evil deed. The line of demarcation between the believer and the unbeliever is the confession that God is One and that Muhammad is His Messenger—*Lā ilāha illallāh Muḥammad-un Rasūl-ullāh*.

charged with a trust, he is unfaithful." ¹⁴

(B. 2 : 23.)

15 Anas said,
The Messenger of
Allāh, peace and blessings of Allah be on him. said :

"Whoever offers prayers as we do and turns his face to our Qibla and eats the animal slaughtered by us, he is a Muslim for whom is the covenant of Allāh and the covenant of the Messenger of Allāh; so do not violate Allāh's covenant."¹⁵

(B. 8 : 28.)

اوْتُمَنْ خَانَ ☆

١٥-عَنْ آنِسٍ قَالَ قَالَ
رَسُولُ اللهِ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى صَلَاتَنَا
وَاسْتَقْبَلَ قَبْلَتَنَا وَأَكَلَ ذَبْحَتَنَا
فَذَلِكَ الْمُسْلِمُ الَّذِي لَهُ ذَمَّةُ اللهِ
وَذَمَّةُ رَسُولِ اللهِ فَلَا تُخْفِرُوا اللهَ
فِي ذَمَّتِهِ ☆

16 Anas reported on the authority of the Prophet, peace and blessings of Allah be on him;.....He said :

"There is none who

١٦-عَنْ آنِسٍ عَنِ النَّبِيِّ
عَلَيْهِ وَسَلَّمَ . . . قَالَ مَا مِنْ أَحَدٍ

¹⁴ That is to say, a person who tells lies, breaks promises and is unfaithful to trusts has no faith in him—nothing of the teachings of Islam, and his profession of faith is simply hypocrisy.

¹⁵ Here a more practical test is given. If you see a man saying his prayers in the Islamic mode and with his face to the Qibla, that is a sure test that he is a Muslim—for him is the covenant of Allāh and the covenant of His Messenger—and to call him a *kāfir* is violation of the covenant of Allāh. The Holy Qur'an lays down a still more practical and a broader test: "And do not say to any one who offers you (Islamic) salutation, Thou art not a believer" (4 : 94). When a person says to another *as-salāmu 'alaikum* to show thereby that he is a Muslim, he cannot be called an unbeliever or *kāfir*. The author of the *Mawāqif* says:

bears witness with sincerity of heart that there is no god but Allāh and that Muḥammad is the Messenger of Allāh but Allāh has forbidden his going to fire." (B. 3 : 49.)

يَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ
مُحَمَّداً رَسُولُ اللَّهِ صَدِيقًا مِنْ قَلْبِهِ
الْأَحْرَمُ اللَّهُ عَلَى النَّارِ ☆

17 'Uthmān said,
The Messenger of
Allāh, peace and blessings
of Allah be on him, said :

"Whoever dies while he knows that there is no god but Allāh enters paradise".¹⁶

(M-Msh. 1.)

18 "Religion is faithfulness to Allāh and His Messenger and to the leaders of Muslims and Muslims in general."¹⁷

(B. 2 : 42.)

١٧-عَنْ عُثْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ
عَلَيْهِ السَّلَامُ مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ
لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ ☆

١٨-الَّذِينَ اتَّقَيْهُ اللَّهُ وَرَسُولُهُ
وَلَا ظَمَآنَ الْمُسْلِمِينَ وَعَامِتُهُمْ ☆

"The generality of the theologians and the jurists are agreed that none of the *Ahl Qibla* (persons facing the Qibla in their prayers) can be called a *kāfir* (Mf. p. 600).

¹⁶ This hadīth and the one previous to it show that when a person professes that God is one and that Muḥammad is His Messenger with a sincere heart, i.e., trying to the best of his knowledge to follow the Divine commandments and walk in the footsteps of the Holy Prophet, he is saved from the fire and shall enter paradise.

¹⁷ Faithfulness to Allāh consists in submitting to Divine commandments; faithfulness to His Messenger means following in his footsteps; faithfulness to Muslim leaders consists in obeying their orders so long as they do not go against Allāh and His Messenger; and faithfulness to Muslims in general consists in doing one's utmost for their good. This is the quintessence of the religion of Islam.

This saying of the Holy Prophet is quoted by *Bukhārī* in the heading of his chapter.

CHAPTER III

KNOWLEDGE

1. "Read in the name of thy Lord Who created ; He created man from a clot. Read and thy Lord is most Honourable, Who taught to write with the pen, taught man what he knew not " (96 : 1—5)

2. "Allāh will exalt those of you who believe and those who are given knowledge to high degrees " (58 : 11).

3. "And say, O my Lord ! increase me in knowledge " (20 : 114).

4. "And whoever is given knowledge is given indeed great wealth " (2 : 269)

While faith brings about the spiritual and moral development of man, knowledge brings about his intellectual development, and therefore stands next in importance to faith. *Bukhāri*'s arrangement of his books is therefore very judicious. The first revelation that came to the Holy Prophet is admittedly the first quotation given above. These verses not only lay stress on both reading and writing but also speak of the Lord of Honour in this connection, showing that man can attain to honour only through knowledge. This is expressly stated in v. 2. The Holy Qur'ān even directs the Holy Prophet to seek more and more knowledge (v. 3). It is in fact full of praise for knowledge: the words *yā lamūn* (they ponder), *yatafakkarūn* (they reflect), *yatadhakkarūn* (they meditate) and other similar expressions occur on almost every page of the Holy Qur'ān. V. 4 speaks of knowledge as great wealth. Such is also the import of the very first *hadīth* quoted in this chapter, which speaks of both wealth and knowledge as things which man desires naturally to seek and in which all men should try to emulate each other (h. 1). The Holy Prophet made it incumbent on those who came to him to seek knowledge to impart the same to others (h. 2, 3) and desired even those who were considered to be in the lowest strata of society to be uplifted to the highest level through *education* (h. 4). Islām, in fact, lays the basis of mass education, education of men as well as women, of children as well as adults. The Holy Prophet himself made arrangements for the education of women (h. 5). Writing was encouraged (h. 6—9), and acquisition of knowledge was made the standard of excellence (h. 10). It is spoken of in the highest terms of praise (h. 11—14) and this explains the unsatiable thirst for knowledge of the Muslims of earlier days. H. 15 makes it incumbent upon every Muslim, man or woman, old or young, that he should acquire knowledge, and thus introduces the principle of compulsory education. A warning is given that when a nation gives up the acquisition of knowledge, its downfall is sure (h. 16).

1 'Abd Allāh ibn Mas'ūd said,
The Prophet, peace and blessings of Allah
be on him, said :

"There shall be no envy but (emulate) two¹: the person whom Allāh has given wealth and the power to spend it in the service of truth and the person whom Allāh has granted knowledge² of things and he judges by it and teaches it (to others)." ³ (B. 3: 15.)

أَعْرَفُ عَبْدَ اللَّهِ بْنَ مَسْعُودَ قَالَ

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا حَسَدَ إِلَّا فِي

اثْنَتِينِ رَجُلٍ أَتَاهُ اللَّهُ مَالًا فَسُلْطَةً

عَلَى هَلْكَتِهِ فِي الْحَقِّ وَ رَجُلٌ أَتَاهُ

اللهُ الْحِكْمَةُ فَهُوَ يَقْضِي بِهَا وَ

يُعْلَمُ بِهَا

¹ The words in Arabic are *lā ḥasada illā fi-thnatain* which may be rendered as meaning "there shall be no *ḥasad* but in two cases." But as *ḥasad* or the desire that another person shall be deprived of the advantages which he has is totally prohibited by the moral code of Islam, the word *illā* is here used as an *istithnā'* *muqati'*. *Hasad* (envy) and *ghibṭa* (emulation) have one thing in common, viz., a desire regarding advantages or excellence which another man possesses; but in *ḥasad* the desire is that he shall be deprived of them, while in *ghibṭa* it is that the desirer may be favoured with similar advantages. By using the word *ghibṭa* in the heading of this chapter, *Bukhārī* shows that while *ḥasad* is prohibited here, *ghibṭa* is recommended in two cases.

² The word in the original is *hikma* which may be rendered *wisdom* or *knowledge*. According to R. it means "the knowledge of things and the doing of good."

³ The desire to have knowledge is here made akin to the desire to possess wealth which is a natural desire in every human heart, and thus it is made clear that the acquisition of knowledge is as important as that of wealth, and every human being should acquire both. The desire to possess either, however, is made subject to a further condition: the possessor of wealth spends it in the cause of truth, and the possessor of knowledge teaches it to others, so that the benefit of humanity is the real end in view. In the Holy Qur'ān, knowledge is spoken of as the greatest wealth: "And whoever is given knowledge (*hikma*) he indeed is given great wealth" (2: 269).

2 Mālik ibn al-Huwairith said,
The Prophet, peace and
blessings
of Allah be
on him, said to us :

"Go back to your people
and teach them." ¹

(B. 3 : 25.)

٢- قَالَ مَالِكُ بْنُ الْحُوَيْرَثَ قَالَ لَنَا

الَّذِي عَيَّلَهُ أَرْجِعُوهُ إِلَى أَهْلِهِكُمْ

فَعَلِمُوهُمْ ☆

3 Ibn 'Abbās reported on the
authority of the Prophet,
peace and blessings
of Allah be on him :

"Let him who is present
impart knowledge to him
who is absent." (B. 3 : 37.)

٣- عَنْ أَبْنِ عَبَّاسٍ عَنِ النَّبِيِّ عَيَّلَهُهُ اللَّهُ

لِيَبْلِغَ الْعِلْمَ الشَّاهِدُ الْغَائِبَ ☆

4 Abū Mūsā said,
The Messenger of Allāh,
peace and blessings
of Allah be on him, said :

"There are three per-
sons for whom there is a
double reward:the
person who has a slave-
girl, and he brings her up
and trains her in the best
manner and he educates her

٤- عَنْ أَبِي مُوسَى قَالَ قَالَ

رَسُولُ اللَّهِ عَيَّلَهُهُ اللَّهُ ثَلَاثَةٌ لَهُمْ أَجْرٌ

... رَجُلٌ كَانَتْ عِنْدَهُ أُمَّةٌ فَادَبَهَا

فَأَحْسَنَ تَادِيبَهَا وَعَلَمَهَا فَأَحْسَنَ

¹ It was the case of a deputation of the Rabī'a tribe that came to the Holy Prophet from Bahrain (on the Persian Gulf). They were told to remember all that they had learned in their residence at Madina and to teach it to their people. The duty to teach others is laid on all Muslims in h. 3.

"and gives her the best education, then sets her free and marries her, he has a double reward."⁵ (B. 3:31.)

تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا فَتَزَوَّجُهَا
فَلَهُ أَجْرَانَ ☆

5 Abū Sa'īd Khudrī said, The women said to the Prophet, peace and blessings of Allah be on him, The men have got the upper hand over us in approaching thee, therefore appoint for us a day from thyself; so he promised them a day in which he met them and he exhorted them and gave them commandments.⁶ (B. 3:35.)

٥-عَنْ أَبِي سَعِيدٍ نَّبِيِّ الْخُدْرَى
قَالَ قَالَ النِّسَاءُ لِلنَّبِيِّ عَلَيْهِ السَّلَامُ عَلَبَنَا
عَلَيْكَ الرِّجَالُ فَاجْعَلْ لَنَا يَوْمًا
مِّنْ نَفْسِكَ فَوَعَدَ هُنَّ يَوْمًا
لَقِيهِنَّ فِيهِ فَوْعَظْهُنَّ وَأَمْرَهُنَّ ☆

6 Abū Huraira reported that The Khuzā'a murdered

٦-عَنْ أَبِي هُرَيْرَةَ أَنَّ خُزَاعَةَ

⁵ Here we are told that, so far as education was concerned, even slave-girls were not to be neglected. They had to be trained well and educated in the best manner. This was what Islam aimed at, and this was to be the Muslims' highest ideal; not only were free citizens to be trained and educated but even slaves, who were considered by the Arabs to have a very low status—not so low, however, as the unfortunate untouchables in India—were to be brought up to the level of the free citizen by proper education and training, and not only boys but girls as well. The questions of mass education, female education and emancipation of slaves were thus forestalled by the Holy Prophet thirteen hundred years before modern civilization.

⁶ Bukhārī mentions this ḥadīth under the heading, "Should a separate day be fixed for the education of women?" It shows that from the Islamic point of view it is desirable that there should be separate arrangements for the education of men and women.

a man of the Banū Laith in the year of the conquest of Makka as a retaliation for the murder of one of them whom they had murdered. The Prophet, peace and blessings of Allah be on him, was informed of this, so he mounted his riding camel and delivered an address And there came a man from among the people of Yaman and said, Write it down for me, () Messenger of Allāh! So he said, "Write down for such and such a one."¹

(B. 3:39)

7 Abū Huraira said,
There was no one from among the companions of the Prophet, peace and blessings of Allah be on him, who reported more hadīth from him than myself, but

فَتَلُوا رَجُلًا قَبْنَ نَبِيٍّ لِيَكُ عَامَ
فَتَحَمَّلَهُ بِقَتْلِهِ مِنْهُمْ قَتْلُوهُ
فَأَخْرَجَهُ مِنْ دِرَكِ النَّبِيِّ عَلِيٌّ فَرَكِبَ
رَاحِلَتَهُ فَخَطَبَ فَجَاءَ
رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ أَكْتُبْ
لِي يَا رَسُولَ اللَّهِ فَقَالَ أَكْتُبُوا
لَا يَفْلَانُ ☆

7-عَنْ أَبِي هُرَيْرَةَ قَالَ مَا مِنْ
أَصْحَابِ النَّبِيِّ عَلِيٌّ أَحَدٌ أَكْثَرُ
حَدَبَشًا عَنْهُ مِنْ إِلَّا مَا كَانَ مِنْ

¹ Although the Holy Prophet himself did not know reading or writing, he encouraged both. There is a misunderstanding as to the prohibition of writing down hadīth. As this hadīth shows, the Holy Prophet himself ordered the writing down of hadīth when it was needed. Generally, however, writing of hadīth was not considered desirable as it was feared that persons who were not cautious enough might confuse the verses of the Holy Qur'ān with hadīth. As the next hadīth, however, shows there were some people who regularly resorted to writing hadīth.

'Abd Allāh ibn 'Amr used to write while I did not write.

(B. 3 : 39.)

عَبْدُ اللهِ بْنُ عَمْرٍ وَ فَانَّهُ كَانَ يَكْتُبُ وَلَا أَكْتُبُ ☆

8 Zaid ibn Thābit reported that,

The Prophet, peace and blessings of Allah be on him, commanded him to learn the writing of the Jews (in Syriac⁸) so that I wrote for the Prophet, peace and blessings of Allah be on him, his letters and read out to him their letters when they wrote to him. (B. 93 : 40.)

عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرَهُ أَنْ يَتَعَلَّمَ كِتَابَ الْيَهُودِ حَتَّىٰ كَتَبْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كِتْبَهُ وَ أَقْرَأَهُ كِتْبَهُ

9 Abū Huraira reported,

A man from among the Anṣār said....., O Messenger of Allāh ! I hear from thee a ḥadīth which pleases me very much but I cannot retain it in memory. The Messenger of Allāh, peace and blessings of Allah be on him, said :

إِذَا كَتَبُوا إِلَيْهِ ☆
عَنْ أَنِي هُرِيرَةَ قَالَ رَجُلٌ مِّنَ الْأَنْصَارِ . . . يَا رَسُولَ اللهِ أَنِي لَا سَمِعْتُ مِنْكَ الْحَدِيثَ فَيَعْجِبُنِي وَلَا أَحْفَظُهُ فَقَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

⁸ The words "in Syriac" are not in Bukhārī but they are added here on the authority of AD. and Tr. This ḥadīth shows that the Holy Prophet ordered the learning of other languages as well.

"Seek the help of thy right hand."⁹

And he made a sign with his hand for writing.

(Tr. 39 : 12.)

10 Abū Huraira said, The Messenger of Allāh, peace and blessings of Allah be on him, said :

"People are mines like mines of gold and silver; the more excellent of them in Ignorance are the more excellent of them in Islām when they attain knowledge."¹⁰

(M-Msh. 2 : 1.)

11 Abū Huraira said, The Messenger of Allāh, peace and blessings of Allah be on him, said :

"The word of wisdom is the lost property of the believer, so wherever he finds it he has a better

استَعْنُ بِيَمِينِكَ وَأَوْمَّا بِيَدِهِ

الخطَّ ☆

١٠- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ

رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ مَعَادُنُ

كَمَعَادِنِ الْذَّهَبِ وَالْفَضَّةِ خَيَارُهُمْ

فِي الْجَاهِلِيَّةِ خَيَارُهُمْ فِي الْإِسْلَامِ

إِذَا فَقَهُوا ☆

١١- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ

رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ الْكَلْمَةُ الْحَكْمَةُ

ضَالَّ الْمُؤْمِنُ فَحَيْثُ وَجَدَهَا

⁹ He was told to learn the art of writing and then write down *hadīth*.

¹⁰ The superiority of race over race and family over family is recognised—people are mines like mines of gold and silver—among Muslims as well as non-Muslims, but it is added that this superiority is maintained through attainment of knowledge. If persons belonging to a superior race discard knowledge, they lose their superiority. Racial or family superiority is thus subject to the acquisition of knowledge.

right to it."¹¹ (Tr. 39 : 19.)

فَهُوَ أَحْقَ بِهَا

12 Anas said,
The Messenger of
Allāh, peace and blessings
of Allah be on him, said :

"He who goes forth in search of knowledge is in the way of Allāh till he returns." (Tr. 39 : 2.)

13 The Prophet, peace and blessings
of Allah be on him, said :

"Whomsoever Allāh intends to do good, He gives right understanding of religion." And

"Knowledge is maintained only through teaching."¹² (B. 3 : 10.)

14 "The learned ones are the heirs of the

الله عَلَيْهِ مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ

فَهُوَ فِي سَبِيلِ اللهِ حَتَّىٰ يَرْجِعَ

الله عَلَيْهِ مَنْ يُرِدُ الله

بِهِ خَيْرًا يَفْقِهُ فِي الدِّينِ وَأَنَّمَا الْعِلْمُ

بِالتعليم

أَنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ النَّبِيِّ

¹¹ This hadīth lays down upon every Muslim the obligation of acquiring knowledge. *Hikma* means wisdom or knowledge, and *dzālla* means a lost animal or an object of persevering quest (LL), so that the believer should set out in search of knowledge as perseveringly as the owner of a lost animal would search for it.

¹² These two sayings of the Holy Prophet are related by *Bukhārī* in the heading of the tenth chapter of his "Book of Knowledge." The latter part shows that stress was laid not only on the acquisition of knowledge, but also on conveying it to others or on teaching it.

prophets—they leave knowledge as their inheritance; he who inherits it inherits a great fortune.”¹³

(B. 3 : 10.)

15 Anas said,
The Messenger of Allāh, peace and blessings of Allah be on him, said :

“The seeking of knowledge is obligatory upon every Muslim.”¹⁴

(Bhq-Msh 2)

16 Anas said,
The Messenger of Allāh, peace and blessings of Allah be on him, said :

“Of the signs of the hour is that knowledge shall be taken away and ignorance shall reign supreme.”¹⁵ (B. 3 : 21.)

¹³This is also a saying of the Holy Prophet and forms part of the heading of B. 3 : 10. It is related as a separate hadith in Tr. Knowledge is here described as the inheritance of the prophets and is called a great fortune.

¹⁴Baihaqī adds that the text of this hadith is well-known but its authorities are weak. It should, however, be noted that there is a number of hadith quoted above which make it obligatory upon all Muslims, men as well as women, to acquire knowledge, and therefore there is no reason to reject it.

¹⁵“The hour” in the language of Islam indicates as regards an individual, his death, as regards a nation, the hour of its doom, and as regards the whole of humanity, the destruction of all. Evidently what is meant here is the doom of a particular nation. Just as knowledge brings life to a nation, ignorance seals its doom. Thus have Muslims fallen on evil days, instead of that thirst for knowledge which characterized their ancestors, ignorance has taken hold of them.

وَرَثُوا الْعِلْمَ مِنْ أَخْدَهُ أَخْدَ بَحْظَهُ
وَأَفْرَيْهُ

١٥-عَنْ أَنَّسٍ قَالَ قَالَ
رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فِي يَضْنَةٍ
عَلَى كُلِّ مُسْلِمٍ

١٦-عَنْ أَنَّسٍ قَالَ قَالَ رَسُولُ
اللَّهِ عَلَيْهِ وَسَلَّمَ أَنَّ مِنْ آشْرَاطِ السَّاعَةِ
أَنْ يَرْفَعَ الْعِلْمُ وَيُثْبَتَ الْجَهَلُ

CHAPTER IV

PURIFICATION

1. "And thy Lord do magnify. And thy garments do purify, And uncleanness do shun" (74 : 3-5.)
2. "Surely Allah loves those who turn to Him again and again, and He loves those who purify themselves." (2 : 222.)
3. "Attend to your adornment at every time of prayer." (7 : 31.)
4. "We have indeed sent down to you clothing to cover your shame and clothing for beauty." (7 : 26.)
5. "O you who believe! When you rise up to prayers, wash your faces and your hands as far as the elbows and wipe your heads and (wash) your feet to the ankles; and if you are under an obligation to perform a total ablution, have a bath; and if you are sick or on a journey, or one of you come from the privy, or you have had contact with women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith; Allah does not desire to put on you any difficulty but He wishes to purify you and that He may complete His favour on you, so that you may be thankful." (5 : 6.)

Purification, though a necessary preliminary to prayer, is an independent subject and is dealt with as such in Hadith collections. The first three quotations from the Holy Qur'an given above require in general terms that the man who would turn to his Lord should be pure in body and garments which latter, according to v. 4, serve the purpose of covering nakedness as well as beautification. V. 5 gives the details of ablutions which are necessary before prayer. Purity of the body is thus required as a preliminary to the purity of mind, and the Muslim who is required to say prayers five times a day must needs keep himself and his clothes always clean.

It is true that an intelligent man should know for himself what cleanliness is, but religion aims at giving directions to men in all states of civilization, in early states as well as in the more developed ones. Moreover, the masses among all people stand in need of minute details, and hence while the Holy Qur'an simply gives the general direction to keep oneself in a state of cleanliness, Hadith gives the necessary details. As a matter of fact Islam directs attention to many details of personal cleanliness of which even the more civilized people are ignorant.

I have divided the chapter into five sections. The first deals with natural evacuations. Purification is called half the faith (p. 1) and the key to prayer (pp. 2, 3). It must not be forgotten that purity of the body is a prelude to the purity of the soul (p. 4). Full regard must be paid to personal cleanliness as well as public hygiene (pp. 5-13). Spitting in public places is forbidden (pp. 16, 17).

The second section deals with tooth-brushing which occupies a very prominent place in the Muslim's cleanliness. It is spoken of as a means of purifying the mouth and seeking the pleasure of the Lord (p. 18) which is to show that God loves even bodily cleanliness. Great stress is laid upon its use (pp. 19, 20), and the minimum requirement is that the tooth-brush should be used after getting up from sleep (pp. 21, 22). A clean mouth is in fact the greatest help for the preservation of health. Its importance is further emphasized in p. 23.

The third section gives the details of ablution (pp. 25-36) and shows when a fresh ablution becomes necessary (pp. 37-41). A prayer directing attention to purity of the spirit must be offered when the ablution has been performed (p. 43).

The fourth section deals with total ablution or bath, which is made compulsory once a week (pp. 44-46). Particular occasions on which bath must be taken are mentioned in pp. 47-50. A person under an obligation to have a bath on account of *janāba* and a menstruating woman are not impure (pp. 51, 52). Some details are given in pp. 53, 54, and taking a bath naked in an open place is strictly forbidden (p. 55).

The fifth section deals with *tayammum* or wiping the face and hands with pure dust when water is not available for ablution or bath though it may be available for drinking or domestic purposes or when the use of water is likely to be harmful (pp. 56-59). This act is as it were a reminder that purification before prayer is an essential thing.

SECTION I.—NATURAL EVACUATIONS

1 Abū Mälīk said,
The Messenger of Allāh,
peace and blessings
of Allah be on him. said:

"Purification is half the
faith."¹ (M-Msh. 3.)

١-عَنْ أَبِي مَالِكٍ قَالَ قَالَ

رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ الطَّهُورُ شَطَرُ

الْإِيمَانَ ☆

¹ A pure mind in a pure body is the watchword of Islam. Here cleanliness is not next to godliness but it is half of godliness or faith.

2 Jābir said,
The Messenger of Allāh,
peace and blessings
of Allah be on him, said:

"The key to paradise is
prayer and the key to prayer
is purification."

(Ah-Msh. 3.)

3 Ibn 'Umar said,
The Messenger of Allāh,
peace and blessings
of Allah be on him, said:

"Prayer is not accepted
without purification, nor
(is) charity (accepted) out
of what is acquired by un-
lawful means."³

(M-Msh. 3 : 1.)

4 Anas said,
When the Prophet,
peace and blessings
of Allah be on him, went to privy,
he used to say:

"O Allāh! I seek refuge

٢-عَنْ جَابِرَ قَالَ قَالَ رَسُولُ اللهِ
مَكَّةَ مَفْتَاحُ الْجَنَّةِ الصَّلَاةُ وَ
مَفْتَاحُ الصَّلَاةِ الطَّهُورُ☆

٣-عَنْ أَبْنَ عُمَرَ قَالَ قَالَ
رَسُولُ اللهِ مَكَّةَ لَا تُقْبَلُ صَلَاةٌ
بِغَيْرِ طَهُورٍ وَلَا صَدَقَةٌ مِنْ غَلُولٍ☆

٤-عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ مَكَّةَ
إِذَا دَخَلَ الْخَلَّاءَ قَالَ اللَّهُمَّ إِنِّي

³ This hadīth and the previous one lay down in general terms that purification is a necessary condition of prayer, which in fact means that a man should always keep himself free from impurities, since prayer is said five times a day. The habit of outward purification is thus developed through an institution which is meant to purify the soul, and a Muslim is required to keep his body, his clothes, in fact, the whole of his environment, clean. Charity like prayer purifies the mind, and as what is acquired by unlawful means is impure, the pure and the impure cannot go together.

in Thee from impure deeds
and evil habits." ^٨

(B. 4 : 9.)

5 Anas reported,
When the Prophet,
peace and blessings of Allah be on him, went out for
natural evacuation, I and a
boy used to go and with us
there used to be a bucket
of water.^٩ (B. 4 : 15.)

6 'Abd Allāh said,
The Prophet, peace and blessings of Allah be on him, went to ease himself
and he asked me to bring
him three pebbles.^{١٠}

(B. 4 : 21.)

7 'Ā'ishā said,
The Messenger of Allāh,
peace and blessings of Allah be on him, said :

^٨ *Khubuth* is the plural of *khabith* (an evil person) and *khabā'ith* is the plural
of *khabitha* (an evil person of feminine gender), and the words are generally
understood as meaning the devils, but according to the *Nihāya*, the first word may
also be read as *khubth* which means *impure deeds* and the second word may also
mean *evil habits*. Thus from outward defilement attention is directed to inward
impurities.

^٩ Other *ḥadīth* speak of stones for cleaning purposes, but water was used when
available even after cleaning with earth or stones. These may appear to be minor
details, but the minutest details are necessary to develop habits of cleanliness.
Water or earth was also used after urinating.

^{١٠} This *ḥadīth* and the one following speak of pebbles or balls of dry earth for
cleaning purposes. Toilet paper would serve the same purpose.

أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ ☆

٥- عَنْ أَنَسٍ كَانَ النَّبِيُّ ﷺ إِذَا
خَرَجَ لِحَاجَتِهِ أَجْعَلَ أَنَا وَ غُلَامٌ
مَعْنَا دَادَوْةً مِنْ مَاءً ☆

٦- عَنْ عَبْدِ اللَّهِ يَقُولُ أَتَى النَّبِيُّ
وَسِيلَتُهُ الْفَاعِطَ فَأَمْرَنِي أَنْ أَتِيهَ

بِشَلَّاتَةِ أَحْجَارًا ☆

٧- عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ

"When one of you goes to ease himself, let him take with him three pebbles with which to clean himself, for these will suffice him."

(AD-Msh. 3 : 2.)

8 Jābir said,
When the Prophet,
peace and blessings of Allah be on him, wanted to ease himself he went (to a distant place) until no one could see him.⁶

(AD-Msh. 3 : 2.)

9 Abū Mūsā reported,
The Prophet, peace and blessings of Allah be on him, said :

"When one of you wishes to pass urine, let him seek the proper place for urinating."⁷

(AD-Msh. 3 : 2.)

الله عَزَّلَهُ أَذَّهَبَ أَحَدَكُرَ إِلَى
الْفَائِطِ فَلَيَذْهَبَ مَعَهُ بَلَةَ أَحْجَارٍ
يُسْتَطِيبُ بِهِنَّ فَإِنَّهَا تَجْزِي عَنْهُ☆

٨-عَنْ جَابِرَ قَالَ كَانَ النَّبِيُّ عَزَّلَهُ أَذَّهَبَ أَحَدَكُرَ إِلَى
اَذَا اَرَادَ الْبَرَازَ اَنْطَلَقَ حَتَّى لَا يَرَاهُ
أَحَدٌ☆

٩-عَنْ آئِي مُوسَى قَالَ النَّبِيُّ عَزَّلَهُ . . . اَذَا اَرَادَ اَحَدَكُرَ اَنْ
يَسُولَ فَلَيَرْتَدَ لِبَوْلِهِ☆

⁶ For evacuating himself a man must not, therefore, sit in a place where he can be seen by others ; that is, when he goes out into fields. Latrines must be made on the same principle.

⁷ So there must be either urinals or a man must retire to some other proper place.

10 'A'isha said,
The right hand of
the Messenger of Allāh,
peace and blessings of Allāh be on him, was for his
ablution and his food, and
his left hand for cleaning
after easing himself and for
removing noxious things.

(AD-Msh. 3 : 2.)

11 Mu'ādh said,
The Messenger of
Allāh, peace and blessings of Allāh be on him, said:

"Abstain from three
objects of curse, easing
near springs of water and
on roads and under (a tree
where men sit for) shade."*

(AD-Msh. 3 : 2.)

12 Hudhaifa said,
I saw myself and the
Prophet, peace and blessings of Allāh be on him, going
together and he came to a
heap of sweepings of a
people behind a wall and
he was standing as one of

١٠-عَنْ عَائِشَةَ قَالَتْ كَانَتْ

يَدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اليمِينَ لِطُهُورِهِ
وَ طَعَامِهِ وَ كَانَتْ يَدُهُ اليسرى

لِخَلَامِهِ وَ مَا كَانَ مِنْ أَذَى ☆

١١-عَنْ مَعَاذَ قَالَ قَالَ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّقُوا الْمَلَائِكَةَ
الْبَرَازِ فِي الْمَوَارِدِ وَ قَارِعَةَ

الْطَّرِيقِ وَ الظَّلِيلِ ☆

١٢-عَنْ حُذَيْفَةَ قَالَ رَأَيْتُنِي أَنَا

وَ الَّتِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَسْمَاشِي فَأَنَا سُبَاطَةَ
قَوْمٍ خَلْفَ حَائِطٍ فَقَامَ كَمَا يَقُومُ

* This shows a high degree of care for public convenience and the protection of public places and water-sources from contamination.

you stands, then he passed
the urine.⁹ (B. 4:61.)

أَحَدُكُمْ فَيَالْ☆

13 Abū Huraira said,
When the Prophet,
peace and blessings of Allah be on him, went to the
privy, I brought to him
water in a small vessel or
in a leather bag and he
used water for cleaning
then rubbed his hand on
the ground,¹⁰ then I brought
to him another vessel of
water and he made ablution.

(AD-Msh. 3:2.)

١٣-عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ
النَّبِيُّ عَلَيْهِ السَّلَامُ إِذَا أَتَى الْخَلَاءَ أَتَيْتَهُ
بِمَاءٍ فِي تَوْرٍ أَوْ رَكْشَوَةٍ
فَاسْتَنْجَى مِمْسَحَ يَدِهِ عَلَى الْأَرْضِ
إِذَا أَتَيْتَهُ بِأَنَاءٍ أَخْرَقَتْهُ☆

14 'Ā'isha said,
When the Prophet,
peace and blessings of Allah be on him, came out of
the privy, he used to say:
"I seek Thy protection."

(Tr-Msh. 3:2.)

٤-عَنْ حَائِشَةَ قَالَتْ كَانَ النَّبِيُّ عَلَيْهِ السَّلَامُ
إِذَا نَرَجَ مِنَ الْخَلَاءِ قَالَ
غُفرَانَكَ☆

15 Anas said,
When the Prophet,

٥-عَنْ آنَسٍ قَالَ كَانَ النَّبِيُّ عَلَيْهِ السَّلَامُ

⁹ To urinate in a standing posture is therefore not prohibited.

¹⁰ This was done to remove any vestige of uncleanness which might remain on
the hand after the simple flow of water. Soap may be used for the same purpose.

peace and blessings of Allah be on him, came out of the privy, he used to say:

"All praise is due to Allah Who has removed from me noxiousness and given me health."

(IM-Msh. 3 : 2.)

سَلَّمَ اللَّهُ عَلَيْكُمْ إِذَا نَرَجَ مِنَ الْخَلَاءِ قَالَ

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي

الْأَذَى وَ عَافَنِي ☆

16 Anas said, The Prophet, peace and blessings of Allah be on him, spat in a cloth of his.¹¹ (B. 4 : 70.)

١٦-عَنْ أَنَسٍ قَالَ بَرَقَ النَّبِيُّ

سَلَّمَ اللَّهُ عَلَيْكُمْ فِي تَوْبَةِ ☆

17 Anas reported that The Prophet, peace and blessings of Allah be on him, saw phlegm on the front (wall of the mosque) and it was painful to him to such a degree that (signs of) it could be seen in his face.....

Then he took hold of a corner of his sheet and spat in it then turned one part of it over the other and said:

١٧-عَنْ أَنَسٍ أَنَّ النَّبِيَّ سَلَّمَ عَلَيْكُمْ

رَأَى نُخَامَةً فِي الْقِبْلَةِ فَشَقَّ ذَلِكَ

عَلَيْهِ حَتَّى رُؤِيَ فِي وَجْهِهِ... ثُمَّ

أَخَذَ طَرَفَ رِدَائِهِ فَبَصَقَ فِيهِ

ثُمَّ رَدَّ بَعْضَهُ عَلَى بَعْضٍ فَقَالَ

¹¹ Evidently it was a public place where other people were present and by spitting in his handkerchief he showed that it was not proper to spit on the ground in public places. Besides being indecent, it is insanitary.

"Rather let one do like this."¹⁹ (B. 8 : 33.)

أَوْ يَفْعَلُ هَكَذَا ☆

SECTION 2.—THE TOOTH-BRUSH

18 'A'isha said on the authority of the Prophet, peace and blessings of Allah be on him:

"The tooth-brush purifies the mouth and is a means of seeking the pleasure of the Lord."²⁰

(B. 30 : 27.)

١٨- قَالَتْ عَائِشَةُ عَنِ النَّبِيِّ ﷺ

السَّوَاكُ مَطْهَرٌ لِّلْفَمِ مِرْضَاهُ

للَّهِ رَبِّ

19 Abū Huraira said, on the authority of the Prophet, peace and blessings of Allah be on him:

"Were it not that I would place too heavy a burden on my community, I would have commanded them to use the tooth-brush at every ablution."

(B. 30 : 27.)

١٩- قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

لَوْلَا أَنَّ أَشْقَى عَلَى أَمْتَي

لَا مَرْتَهِمْ بِالسَّوَاكِ عِنْدَ كُلِّ

وَضُوءٍ ☆

20 Anas said,
The Messenger of

٢٠- عَنْ أَنَسِ قَالَ قَالَ

¹⁹ The spittle should be taken in a handkerchief if one is overcome in prayer.

²⁰ The Holy Prophet thus taught that outward cleanliness was also a means of pleasing the Lord and that uncleanness was therefore hateful to God.

Allāh, peace and blessings of Allah be on him, said :

"I have spoken to you about the tooth-brush too often." (B. 11 : 8.)

21 Hudhaifa said,

When the Prophet, peace and blessings of Allah be on him, got up during the night (for tahajjud), he used to clean his mouth with the tooth-brush.

(B. 4 : 73.)

22 'Ā'isha said,

Never did the Prophet, peace and blessings of Allah be on him, wake up after sleeping at night or in the day, but he used the tooth-brush before he performed ablution."¹⁴

(AD-Msh. 3 : 3.)

23 Shuraih ibn Hāni said,

I asked 'Ā'isha, What was the first thing the

رَسُولُ اللَّهِ يُبَيِّنُ أَكْثَرَ عَلَيْكُمْ

فِي السَّوَاكِ ☆

٢١-عَنْ حُدَيْفَةَ قَالَ كَانَ النَّبِيُّ

عَلَيْهِ السَّلَامُ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوْصُ

فَاهُ بِالسَّوَاكِ ☆

٢٢-عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ

عَلَيْهِ السَّلَامُ لَا يَرْقُدُ مِنْ لَيْلٍ وَلَا نَهَارٍ

فَيَسْتَيقْظُ إِلَّا يَتَسَوَّكُ قَبْلَ أَنْ

يَشُوْصًا

٢٣-عَنْ شَرِيكِ بْنِ هَافِنِ قَالَ

سَأَلْتُ عَائِشَةَ بِأَيِّ شَيْءٍ كَانَ يَبْدأ

¹⁴ The use of the tooth-brush after sleep is essential because there is no access of light or air into the mouth during sleep, and the dirt that has there accumulated must be cleaned at once.

Messenger of Allāh, peace and blessings of Allāh be on him did when he entered his house?

She said, Tooth-brushing. (M-Msh. 3 : 3.)

رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا دَخَلَ بَيْتَهُ

قَالَتْ بِالسَّوَاكَ ☆

SECTION 3.—ABLUTION OR *WUDZŪ'*

24 Sa'īd ibn Zaid said, The Messenger of Allāh, peace and blessings of Allāh be on him, said:

"That man has not performed ablution who does not remember Allāh in doing it." ¹⁶ (Tr-Msh. 3 : 4.)

25 Yaḥyā al-Māzini reported that

A man said to 'Abd Allāh ibn Zaid, Canst thou show me how the Messenger of Allāh, peace and blessings of Allāh be on him, performed ablution? 'Abd Allāh ibn Zaid said, Yes.

٤٢٤-عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ
قَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ لَا وُضُوءٌ
لِمَنْ لَمْ يَذْكُرْ أَسْمَ اللَّهِ عَلَيْهِ ☆

٤٢٥-عَنْ يَحْيَى الْمَازِنِيِّ أَنَّ رَجُلًا

قَالَ لَعَبْدِ اللَّهِ ابْنِ زَيْدٍ أَسْتَطِيعُ
أَنْ تُرِينِي كَيْفَ كَانَ رَسُولُ اللَّهِ
عَلَيْهِ السَّلَامُ يَتَوَضَّأُ فَقَالَ عَبْدُ اللَّهِ بْنُ

¹⁶ Ablution, which means washing of certain parts of the body that are generally exposed and where dust or dirt is likely to settle, is a preparation for going into the Divine presence. The object is undoubtedly two-fold, that a man should be clean and that he should feel that he is cleaning himself to go into the Divine presence. The words of the *ḥadīth* are generally taken to mean that ablution is not perfect unless it is accompanied with the remembrance of Allāh. The beginning should be made with *Bismillāh* as in the case of all important affairs.

So he sent for water and poured it over his hands and washed his hands twice, then he rinsed his mouth and sniffed water into his nose thrice, then he washed his face thrice, then he washed his hands up to the elbow twice, then he wiped his head with both his hands so that he carried them from the front and brought them back—he began with his forehead until he carried them to his neck then he brought them back to the place from which he had started—then he washed his two feet.

(B. 4 : 38.)

زَيْدٌ نَّفَمْ فَدَعَا بِعَادَ فَاقْرَغَ عَلَى
يَدِيهِ فَغَسَلَ يَدِيهِ مَرَّتَيْنِ مِمَّ
مَضْمَضَ وَاسْتَثْرَ ثَلَاثَاتَيْنِ غَسَلَ
وَجْهَهُ ثَلَاثَاتَيْنِ غَسَلَ يَدِيهِ مَرَّتَيْنِ
إِلَى الْمِرْقَبَيْنِ ثَمَّ مَسَحَ رَأْسَهُ
بِيَدِيهِ فَاقْبَلَ بِهِمَا وَأَدْبَرَ بَدَأَ
بِمُقْدَمِ رَأْسِهِ حَتَّى ذَهَبَ بِهِمَا
إِلَى قَفَاهُ ثُمَّ رَدَهُمَا إِلَى الْمَكَابِ
الَّذِي بَدَأَ مِنْهُ ثُمَّ غَسَلَ رِجْلَيْهِ ☆

٢٦-عَنْ أَبْنِ عَبَّاسٍ قَالَ تَوَضَّأَ
الَّذِي مَكَبَّلَ اللَّهُ مَرَّةً مَرَّةً ☆

٢٧-عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ أَنَّ

26 Ibn 'Abbās said,
The Prophet, peace and blessings of Allah be on him, performed ablution (washing each part) once only.

(B. 4 : 22.)

27 'Abd Allāh ibn Zaid reported that

The Prophet, peace and blessings of Allah be on him, performed ablution (washing each part) twice.

(B. 4 : 23.)

28 It is reported about 'Uthmān that

He performed ablution at Maqā'id, and said, May I not show you the ablution of the Messenger of Allāh, peace and blessings of Allah be on him? Then he performed ablution (washing each part) thrice.¹⁶

(M-Msh. 3 : 4.)

29 'A'isha said,

The Prophet, peace and blessings of Allah be on him, was fond of beginning on the right side, in putting on his shoes and in combing his hair and in performing his ablution, (in fact) in all his actions.

(B. 4 : 31.)

الَّنِي عَلَيْهِ السَّلَامُ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ ☆

٢٨-عَنْ عُثْمَانَ أَنَّهُ تَوَضَّأَ

بِالْمَقَاعِدِ فَقَالَ إِلَيْهِ أَرِنِّي وَضُوْءَهُ

رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ قَوَّضَ ثَلَاثَ

ثَلَاثًا ☆

٢٩-عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ

عَلَيْهِ السَّلَامُ يُعْجِبُهُ التَّيْمَنُ فِي تَنْعِلِهِ

وَ تَرْجُلِهِ وَ طَهُورِهِ فِي شَانِهِ

كُلَّهُ ☆ ۱-

¹⁶ The various reports show that there was great latitude in these matters. The cleaning might be effected in some cases by washing once only while in others it might require repetition. *Maqā'id*, according to Ibn Hajar, is the name of a place in Madina. According to others, it means a place where people sit together.

30 Abū Huraira said,
The Messenger of
Allāh, peace and blessings of Allah be on him, said:
"When you put on
clothes and when you per-
form ablution, begin with
the right side."¹⁷
(AD-Msh. 3 : 4)

٣٠. مَعْنَى أَنِّي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ وَإِذَا
تَوَضَّأْتُمْ فَابْدِئُوهُ وَاٰبَدِئُكُمْ ☆

31 Ibn 'Abbās reported that
The Prophet, peace and blessings of Allah be on him, wiped his head and
also his two ears, the internal parts of them with
his two forefingers and the back parts of them
with his two thumbs.¹⁸
(Ns-Msh. 3 : 4)

٣١-عَنْ أَبْنَى عَبَّاسٍ أَنَّ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ
مَسَحَ بِرَأْسِهِ وَأُذُنِيهِ
بِاطْنَهُمَا بِالسَّبَاحَتَيْنِ وَظَاهِرَهُمَا
بِبَاهِمَيْهِ ☆

32 'Amr ibn Umayya said,
I saw the Prophet,
peace and blessings of Allah be on him, passing his
hands over his turban and
his boots. (B. 4 : 48.)

٣٢-عَنْ عَمْرِ وْبْنِ أُمَّيَّةَ قَالَ
رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ يَمْسَحُ عَلَى
عَمَامَتِهِ وَخَفْيَهِ ☆

" In performing ablution the right hand should be washed first and then the left. The same rule is to be followed in washing the feet.

" The complete *mash* (wiping) of the head thus includes the ears, their inner side as well as the outer.

33 Mughīra said,

I was with the Prophet,
peace and blessings
of Allah be on him, in a journey,
and I bent down to take off
his boots but he said,
"Leave them alone, for I
put them on in a state of
cleanliness;"¹⁹ then he passed
his hands over them both.

(B. 4 : 49.)

٣٣-عَنْ الْمُغِيرَةِ قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَاهْوَيْتُ لَا نَزِعُ خُفْيَهُ فَقَالَ دَعُهُمَا فَأَتَى ادْخَلْتُهُمَا طَاهِرَتَيْنِ فَسَحَّ عَلَيْهِمَا ☆

34 Mughīra said,

The Prophet, peace and
blessings
of Allah be on him, performed ablution
and passed his hands over
the socks and the shoes.

(AD-Msh. 3 : 9.)

٤-عَنْ الْمُغِيرَةِ قَالَ تَوَضَّأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَسَحَ عَلَى الْجُحُورِ بَيْنِ وَالنَّعْلَيْنِ ☆

35 Abū Bakra reported on
the authority of the
Prophet, peace and blessings
of Allah be on him, that

He allowed one who is
journeying three days and

٥-عَنْ أَبِي بَكْرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ رَخْصَ لِلْمُسَافِرِ ثَلَاثَةَ

¹⁹ The word *tāhiratayn* (*both being clean*) in the ḥadīth refers to the two feet, but the meaning is generally taken to be that the boots were put on after performing ablution. The next ḥadīth shows that socks are treated similarly, i.e., it is sufficient to pass wet hands over them when they are worn after performing ablution. This may be done for one day and night, i.e., the socks or boots must be taken off and the feet washed once in every twenty-four hours, but in the case of one who is journeying the time-limit is three days and nights. See h. 35.

nights and one who is not on a journey one day and night to wipe his boots (instead of washing his feet) when he had put them on in a state of cleanliness.

(DQ-Msh. 3 : 9.)

36 Abū Huraira said,
The Messenger of
Allāh, peace and blessings of Allah be on him, said:

"Prayer is not accepted of a man who voids himself²⁰ until he performs ablution."

(B. 4 : 2.)

أَيَّامٍ وَلَيَالِيهِنَّ وَلِمُقْبِمٍ يَوْمًا
وَلَلَّيْلَةَ إِذَا تَطَهَّرَ فَلَيْسَ خُفْيَةً
أَنْ يَمْسِعَ عَلَيْهِمَا ☆

٣٦-عَنِ ابْنِ هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ لَا تَقْبِلُ صَلَاةً
مِنْ أَحَدٍ حَتَّىٰ يَتَوَضَّأَ ☆

²⁰ The Arabic word is *ahdathā* which means originally *he caused* or *occasioned a thing*, and is technically applied to the *voiding of ordure*. When Abū Huraira was asked, what *hadath* was, he simply said, *breaking wind*, but it includes the passing of urine, stools and wind. To this must be added sound sleep as stated in h. 39, and vomiting (h. 40), though there is a difference of opinion in the latter case. The reason for a fresh ablution after sound sleep seems to be that one does not know if one has passed wind in that condition. *Bukhārī* makes it clear that ablution is only necessary when something passes out through the *makhrajain*, the two ways of natural evacuation. The flowing of blood from wounds or the spitting of blood does not necessitate ablution. If a man performs ablution by wiping his boots or socks, and then takes them off, fresh ablution is not necessary (h. 32, 34.) Taking food or milk does not call for fresh ablution, but the mouth should be rinsed in both cases. (B. 4 : 50, 51, 52.)

There are certain *hadīth* speaking of the necessity of ablution in certain other cases. For instance, there is a *hadīth* which says that ablution should be performed if one has kissed one's wife, but this is contradicted by other *hadīth*. The clear rule laid down by *Bukhārī* that ablution is necessitated only by what passes out of the two outlets of natural evacuation is the safest rule. Sound sleep and vomiting are the only exceptions.

37 Anas said,
The Prophet, peace and blessings of Allah be on him, used to perform ablution at every prayer. I (his disciple) said, How did you act? He said, Ablution sufficed one of us until he voided himself.

(B. 4 : 55.)

38 Anas said,
The companions of the Prophet, peace and blessings of Allah be on him, used to wait for the night ('Ishā') prayer until their heads nodded (in drowsiness), then they said their prayers and did not perform ablution.

(AD-Msh. 3 : 1.)

39 Ibn 'Abbās said,
The Messenger of Allah, peace and blessings of Allah be on him, said :

"Ablution is necessary for him who sleeps reclining, for when he reclines his joints are relaxed."

(Tr-Msh. 3 : 1.)

٣٧-عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ يَتَوَضَّأُ عَنْدَ كُلِّ صَلَاةٍ قُلْتُ كَيْفَ كُتُمْ تَصْنَعُونَ قَالَ يَجْزِي أَحَدُنَا الْوُضُوءَ مَا لَمْ يُحَدِّثَ ☆

٣٨-عَنْ أَنَسٍ قَالَ كَانَ أَخْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ يَنْتَظِرُونَ الْعِشَاءَ حَتَّى تَخْقِرَ رُؤُسُهُمْ ثُمَّ يَصْلُونَ وَلَا يَتَوَضَّؤُونَ ☆

٣٩-عَنْ أَبْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ أَنَّ الْوُضُوءَ عَلَى مَنْ نَامَ مُضطَبِعًا فَإِنَّمَا اضطَبَعَ أَسْرَحَ مَفَاصِلَهُ ☆

40 Abu-l-Darda' reported that

The Messenger of Allāh,
peace and blessings
of Allah be on him, vomited, then
performed ablution.

(Tr. 1 : 64)

41 It is related about Ibn 'Umar that

He washed his feet after
the water, with which he
had washed (other parts),
had dried up.¹¹ (B. 5 : 10.)

42 'Umar said,
The Messenger of
Allāh, peace and blessings
of Allah be on him, said:

"Anyone who performs
ablution and does it
thoroughly, then says: 'I
bear witness that there is
no god but Allāh, He is
One, there is no associate
with Him, and that
Muhammad is His servant
and His Messenger; O
Allāh! make me of those
who turn to Thee again
and again and make me of

٤-عَنْ أَبِي الدَّرْدَاءِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاتَ فَتَوَضَّأَ ☆

٤-يَذَكُرُ عَنْ أَبْنَى عُمَرَ أَنَّهُ غَسَلَ قَدَمَيْهِ بَعْدَ مَا جَفَّ وَقَوْمٌ ☆

٤-عَنْ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ فَاحسَنْ الْوَضُوءَ ثُمَّ قَالَ أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَابِينَ وَاجْعَلْنِي

¹¹ There is no harm if there is a little interval in washing the different parts so long as ablution is a continuous act.

those who purify themselves'—the eight doors of paradise are opened to him; he enters it by whichever of them he pleases."

(Tr. 1 : 42.)

مِنَ الْمُتَطَهِّرِينَ فُتُحَتْ لَهُ ثَمَانَيْةٌ
أَبْرَابٌ مِنَ الْجَنَّةِ يَدْخُلُ مِنْ
آيَهَا شَاءَ ☆

SECTION 4.—BATH

43 'Abd Allāh ibn 'Umar reported that

The Messenger of Allāh, peace and blessings of Allah be on him, said:

"When one of you comes to the Friday gathering, he should take a bath."

(B. 11 : 2.)

٤٣-عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ إِذَا جَاءَ
أَحَدُكُمُ الْجُمُعَةَ فَلْياغْتَسِلْ ☆

44 'Amr ibn Sulaim said. The Messenger of Allāh, peace and blessings of Allah be on him, said:

"Taking a bath on Friday is incumbent on every one who has attained to puberty and he should use the tooth-brush and use scent if he can find it."

(B. 11 : 3.)

٤٤-عَنْ عَمْرِ وَبْنِ سُلَيْمَ قَالَ
رَسُولُ اللَّهِ ﷺ الْغُسْلُ يَوْمَ
الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ
وَ آنَ يَسِّنَ وَ آنَ يَمْسَ طَيْبًا
اَنْ وَجَدَ ☆

45 Abū Huraira said,
The Messenger of

Allāh, peace and blessings of Allah be on him, said :

"It is incumbent upon every Muslim that he should take a bath (at least) once in every seven days and wash his head and his whole body."²²

(B. & M.-Msh. 3 : 11.)

46 Abū Huraira said,
The Messenger of
Allāh, peace and blessings of Allah be on him, said :

"The person who washes a dead body should take a bath." (IM-Msh. 3 : 11.)

47 Qais ibn 'Āsim reported
that
He was initiated into

٤٤-عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ عَلَيْهِ الْحَقُّ عَلَى كُلِّ
مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ
أَيَّامٍ يَوْمًا يَغْسِلُ فِيهِ رَاسَهُ
وَجَسْدَهُ

٤٥-عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ عَلَيْهِ الْحَقُّ مِنْ غَسْلِ مَيْتَةِ
فَلَيَغْتَسِلْ

٤٦-عَنْ قَيْسِ بْنِ عَاصِمٍ أَنَّهُ

²² Taking a bath once a week, on Fridays, is made incumbent irrespective of other needs. It does not mean that a Muslim should take a bath only once a week ; it is the minimum requirement, and the whole body as well as the head must be washed by both men and women, rich and poor, at least once a week. To keep oneself clean has already been stated to be half the faith, and in the hot and even temperate seasons nothing less than a daily bath can serve that purpose, but in the cold season and in the case of generality of people who cannot afford a daily bath, the washing of the whole body once a week is an absolute necessity.

Islām, and the Prophet, peace and blessings of Allah be on him, commanded him to take a bath with water and (leaves of) the lote tree.²³

(Tr-Msh. 3 : 11)

48 'A'isha reported that The Prophet, peace and blessings of Allah be on him, commanded the taking of a bath on four occasions: on account of *janāba*,²⁴ and on Friday, and in case of cupping, and after washing a dead body.

(AD-Msh. 3 : 11.)

اَسْلَمَ فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ أَنْ يَغْتَسِلَ بَعْدَ وَسْدَرٍ

٤٨- عن عائشة أن النبي صل الله عليه وسلم
كان يغسل من أربع من الجنابة
و يوم الجمعة ومن الحجامة
و من غسل الميت ☆

49 'A'isha reported that A woman asked the

٤٩- عن عائشة أن امرأة سالت

²³ This was a kind of disinfectant; soap would serve the same purpose. A man who is initiated into Islām must clean himself outwardly also by having a bath, and this was further meant to serve as a hint that he should henceforward aim at both purity of body and purity of mind.

²⁴ *Janāba* (from *janb* meaning a side) is literally the *putting of a thing aside* or *making a person avoid a thing*. In the religious terminology of Islām, the state of *janāba* arises from nocturnal pollution (*iḥlām*) and coitus (sexual intercourse) for both men and women. There are contradictory hadīth as to whether bath is necessary in case of sexual intercourse when there is no emission, and *Bukhāri* favours the view that *wudzū'* or ablution is sufficient in such a case, but that bath is better. The person who is in a state of *janāba* is called *junub*. Such a man must take a bath before he can say his prayers.

Prophet, peace and blessings of Allah be on him, as to her bathing after menstruation; so he told (her) how to take a bath.²⁵ (B. 6 : 13.)

النَّبِيُّ عَلَيْهِ السَّلَامُ عَنْ غُسْلِهَا مِنْ
الْمَحْيَضِ فَأَمَرَ كَيْفَ تَغْتَسِلُ ☆

50 (It is related) on the authority of Abū Huraira that

The Prophet, peace and blessings of Allah be on him, met him on a certain road of Madina when he (Abū Huraira) was *junub*. Considering myself unclean I left him, then I went and took a bath. Then he (Abū Huraira) came, and (the Prophet) said, "Where wert thou, O Abū Huraira?" He said, I was *junub*, so I did not like that I should sit with thee while I was in a state of

هـ - عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ عَلَيْهِ السَّلَامُ لَقِيَهُ فِي بَعْضِ طَرِيقِ الْمَدِينَةِ وَ هُوَ جُنُبٌ فَانْتَجَسَتْ مِنْهُ فَذَهَبَ فَاغْتَسَلَ ثُمَّ جَاءَ قَالَ أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ قَالَ كُنْتُ جُنُبًا فَكَرِهْتُ أَنْ أَجْاْلِسَكَ وَ آنَا عَلَى عَيْرِ طَهَارَةِ

²⁵ A bath is necessary for women after menses (*haidz*) and *puerperium* (*nifās*), i.e. the flow of blood after child-birth. During the period of menses and *puerperium* a woman is exempted from prayer. Menstruation generally lasts from three to ten days, and a bath is needed when the flow stops, after a minimum period of three days. Bath must necessarily be taken after the maximum period of ten days, and if the flow continues after that, it is called *istihādza*, and the rules relating to menses do not apply to this state.

impurity. He said :

"Allah be glorified, the believer does not get impure." ²⁶ (B. 5 : 23.)

51 Anas said, When a woman among the Jews had her menses, they would not eat with her and would not be with her in the same room; so the companions of the Prophet, peace and blessings of Allah be on him, asked the Prophet, peace and blessings of Allah be on him, and Allāh revealed to him, "They ask thee about the menses." (2 : 222.)

The Messenger of Allāh, peace and blessings of Allah be on him. said :

"Do everything except the sexual intercourse." ²⁷

(M-Msh. 3 : 12)

قَالَ سُبْحَانَ اللَّهِ إِنَّ الْمُؤْمِنَ
لَا يَنْجِسُ ☆

٥١-عَنْ آنَسٍ قَالَ إِنَّ الْيَهُودَ
كَانُوا إِذَا حَاضَتِ الْمَرْأَةُ فِيهِمْ
لَمْ يُوَدُّوْهَا وَلَمْ يَجْمَعُوهُنَّ فِي
الْبُيُوتِ فَسَأَلَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَزَلَ اللَّهُ تَعَالَى وَ
يَسْأَلُونَكَ عَنِ الْمَحِيضِ أَلَا يَ

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اصْنَعُوا كُلَّ
شَيْءٍ إِلَّا النِّكَاحَ ☆

²⁶ This *hadīth* shows that the state of *janāba* is not a state of defilement. The *junub* can do everything; he is simply required to take a bath before saying his prayers.

²⁷ This *hadīth* removes another great misconception. The woman, who has her menses on, is not impure. There is a large number of *hadīth* showing that her social relations with her husband or other members of society remain unchanged.

52 Ibn 'Abbās said,
Maimūna said,

I placed water for the Prophet, peace and blessings of Allah be on him, to bathe with, and he washed his hand twice or thrice, then he poured water on his left hand, then he washed his private parts, then he rubbed his hand on earth, then he rinsed his mouth and sniffed water into his nose and washed his face and his two hands (up to the elbow), then he poured water on his body, then he changed his place and washed his two feet.

(B. 5 : 5.)

53 'A'isha said,
The Prophet, peace and blessings of Allah be on him, did not perform ablution after taking a bath.

(Tr.-Msh. 3 : 5)

54 Ya'lā said,
The Messenger of

٤٥-عَنْ أَبْنِ عَبَّاسٍ قَالَ قَاتَ
مِيمُونَةً وَضَعَتْ لِلنَّبِيِّ عَلَيْهِ السَّلَامُ مَا
لَلْغَسْلِ فَغَسَلَ يَدَهُ مِنْ تَبْنِ آو
نَلَاتِهِ ثُمَّ أَفْرَغَ عَلَى شَمَائِلِهِ فَغَسَلَ
مَذَا كَبِيرَهُ ثُمَّ مَسَحَ يَدَهُ بِالْأَرْضِ
ثُمَّ مَضْمَضَ وَاسْتَنشَقَ وَغَسَلَ
وَجْهَهُ وَيَدَيْهِ ثُمَّ أَفَاضَ عَلَى
جَسَدِهِ ثُمَّ تَحَوَّلَ مِنْ مَكَانِهِ فَغَسَلَ
قَدْمَيْهِ ☆

٥٣-عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ
عَلَيْهِ السَّلَامُ لَا يَتَوَضَّأُ بَعْدَ الْغَسْلِ ☆

٤٥-عَنْ يَعْلَمِي قَالَ إِنَّ رَسُولَ

Allāh, peace and blessings of Allah be on him, saw a man bathing (naked) in an open place; so he ascended the pulpit and praised and glorified Allāh, then said :

"Surely Allāh is the Possessor of modesty, Concealer of faults—He loves modesty and concealing of that in which there is shame; so when one of you takes a bath, let him screen himself from being seen."

(AD-Msh. 3 : 5.)

الله عَزَّلَ رَأْيَ رَجُلًا يَغْتَسِلُ
بِالبَرَازِ فَصَعَدَ الْمِنْبَرَ فَحَمَدَ الله
وَأَتَقَى عَلَيْهِ مِمْهَ قَالَ إِنَّ الله حَيٌّ
سَبَرٌ يُحِبُّ الْحَيَاةَ وَالنَّسْتَرَ فَادْعُ
اغْتَسِلْ أَحَدُكُمْ فَلِيَسْتَرْ ☆

SECTION 5.—TAYAMMUM

55 Abū Dharr said,
The Messenger of
Allāh, peace and blessings of Allah be on him, said :

"Pure earth serves the purpose of a Muslim's ablution, though he may not find water for ten years. When he finds water, he should wash with

٥٥-عَنْ أَبِي ذَرٍ قَالَ قَالَ رَسُولُ الله
عَزَّلَهُ أَنَّ الصَّعِيدَ الطَّيِّبَ وَضُرْوَةَ
الْمُسْلِمِ وَإِنْ لَمْ يَجِدْ الْمَاءَ عَشْرَ
سِنِينَ فَإِذَا وَجَدَ الْمَاءَ فَلِيَمْسِهَ

²⁸ That is to say, he should either be in a closed bath-room where he cannot be seen by others, or if he is in an open place, he should cover himself from waist to knees.

it his body, for that is better."²⁹

(AD-Msh. 3 : 10.)

بِشَرَهْ فَانَّ ذَلِكَ خَيْرٌ ☆

56 'Ammār said,
The Messenger of Allāh, peace and blessings of Allah be on him, sent me on some business, and (while journeying) I became a *junub* and did not find water, so I rolled about on earth as an animal rolls, and I mentioned this to the Prophet, peace and blessings of Allah be on him. He said, "It was sufficient for thee that thou shouldst have done thus;" and he struck his hand on earth once, then he shook off its dust and wiped with it the back of the (right) hand with the left or the back of the left with the (right) hand, then wiped

٥٦-عَنْ عَمَّارٍ قَالَ بَعْثَنِي
رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ
فَاجْنَبْتُ فَلِمْ أَجِدُ الْمَاءَ فَتَمَرَّغْتُ
فِي الصَّعِيدِ كَمَرَغُ الدَّابَّةِ
فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ
إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَصْنَعَ هَكَذَا
وَضَرَبَ بِكَفِهِ ضَرْبَةً عَلَى الْأَرْضِ
 ثُمَّ نَفَضَهَا ثُمَّ مَسَحَ بِهَا ظَهَرَ
 كَفَهُ بِشَمَائِلِهِ أَوْ ظَاهِرِ شَعَالِهِ بِكَفَهِ

²⁹ *Tayammum* from *amma* (*he repaired to a thing*) means resorting to earth when one is unable to find water in sufficient quantity for ablution or bath, or when one is unable to use it on account of illness or for fear of contracting disease. If water is available in such quantity as can barely suffice for drinking or preparing food, it is permissible to resort to *tayammum* instead of ablution or bath.

his face with both (hands).³⁰

(B. 7 : 8.)

57 It is related that 'Amr ibn al-'Āṣ became a *junub* on a cold night, so he resorted to *tayammum* and recited the verse, "Do not kill yourselves, for Allāh is Merciful to you" (4 : 29).

This was mentioned to the Prophet, peace and blessings of Allah be on him, and he did not censure (him.).³¹

(B. 7 : 7.)

58 Jābir said, We went out on a journey, and a stone struck a man from among us and

ثُمَّ مَسَحَ بِهِمَا وَجْهَهُمَا ☆

٥٧- يُذَكَّرُ أَنَّ عَمْرَو بْنَ الْعَاصِ

أَجْبَنَ فِي لَيْلَةِ بَارِدَةٍ فَتَيَمَّمَ

وَتَلَّا وَلَا تَقْتُلُوا نَفْسَكُمْ إِنَّ اللَّهَ

كَانَ بِكُمْ رَحِيمًا فَذَكَرَ ذَلِكَ

لِلَّذِي فِيهِ فَلَمْ يَعْنِفْ ☆

٥٨- عَنْ جَابِرٍ قَالَ نَرَجَنَا فِي

سَفَرٍ فَاصَابَ رَجُلًا مِنَّا حَجَرٌ

³⁰ This *ḥadīth* shows that *tayammum* takes the place not only of ablution but also of bath. It also shows the manner in which *tayammum* is performed. The hands should be struck on clean earth, then the dust should be shaken or blown off, then the back of each hand should be wiped with the other and then the face should be wiped with both hands. There are other *ḥadīth* which give a slightly different process, but as the object is simply to remind a man that he is going to a Higher Presence, this simple process serves the purpose well enough. *Bukhārī* relates that Yahyā ibn Sa'īd said that there was no harm in performing *tayammum* on *sabkha*, i.e., on ground on the surface of which salt had appeared (B. 7 : 6). And generally anything would do, on the surface of which dust might have settled.

³¹ It is related in one *ḥadīth* that the night was severely cold, and the Holy Prophet considered the excuse to be valid. In this case 'Amr led the prayers.

wounded his head, and he had nocturnal pollution.....

(The Prophet) said :

"It was sufficient for him to perform *tayammum* and to have a bandage on the wounded part, then to wipe it and wash the rest of his body."³³

(AD-Msh. 3 : 10.)

فَشَجَّهَ فِي رَأْسِهِ فَأَخْتَلَمَ

فَالَّذِي كَانَ يَكْفِيهُ أَنْ

يَتَبَعِّمُ وَيَعْصِبُ عَلَى جَرْحِهِ نَرْقَةً

مُمْسِحٌ عَلَيْهَا وَيَغْسِلُ سَازِرَ

جَسَدَهُ ☆



³³ This *hadith* shows that when it is harmful to apply water to a particular part of the body, it is sufficient to wipe that part. In this case the wounded man had a bath on the advice of his friends, and the wound got septic and he died. The Prophet upbraided his companions for giving an advice which was not based on knowledge.

CHAPTER V

THE MOSQUE

1. "Surely the first house appointed for men is the one at Bakka, blessed and a guidance for nations" (3 : 95).
2. "And from whatsoever place thou comest forth, turn thy face towards the Sacred Mosque; and wherever you are, turn your faces towards it" (2 : 150).
3. "And had there not been Allāh's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered" (22 : 40).
4. "And who is more unjust than he who prevents men from the mosques of Allāh that His name should be remembered therein and strives to ruin them" (2 : 114).
5. "The mosques are Allāh's" (72 : 18).
6. "The idolaters have no right to visit the mosques of Allāh" (9 : 17).

The first mosque built on the earth is the Sacred Mosque, the Ka'ba, built at Makka, also called Bakka (v. 1); and all mosques should therefore face towards the Sacred Mosque (v. 2; h. 3). The Prophet's Mosque at Madīna was a simple structure made of rough material; and though in rebuilding it finer material was used by 'Uthmān, the third Caliph, it still retained its simplicity (h. 4). A mosque should be a simple structure: it should not be decorated (h. 5), and should have no pictures or statues in it (h. 8). It should, be kept clean (hh. 9, 10) and even perfumed (h. 9). Its only furniture consists of a pulpit, wherefrom the Imām delivers a sermon on Fridays or addresses people on other important occasions, and of mats on which prayers are said (hh. 11, 12), though prayers may be said even on bare ground (h. 13).

The whole earth being a mosque (h. 1), prayers may be offered anywhere, singly or in congregation, and accordingly no consecration of the mosque is necessary. Prayers may be said even in a non-Muslim house of worship, provided it contains no statues or pictures (h. 8). Building of a mosque

is an act of great merit (h. 2). No Muslim can be denied the right to enter a mosque and offer prayers therein (v. 4). A mosque is said to be Allah's (v. 5); it is thus not the property of any person, though its management must necessarily be in the hands of some one, the builder of the mosque or any one appointed by him; nor can a mosque when once built be diverted to any other use: once a mosque always a mosque. A place set apart in a house for saying prayers in congregation would, however, retain its private nature (h. 14).

The mosque is meant primarily for Divine worship. To the Muslim, however, the mosque means much more than a mere house of Divine worship which could, in fact, be offered anywhere: it is the real centre for the society of Islam in a certain locality, as the Ka'ba is the centre for the Muslims of the whole world. The mosque is also the cultural centre of Islam. The Prophet's Mosque at Madina had a kind of boarding-house, called the *Suffa*, attached to it, for students, where at one time as many as seventy students were accommodated (hh. 16, 17). In fact, the mosque is plainly stated to be a place, to which one should go to learn or teach some good (h. 18). The *Suffa* of the Prophet's Mosque has left its legacy in the form of the *maktab* or *madrisa* (the school)—considered a necessary adjunct to the mosque to this day—and the library which was generally attached to the more important mosques by Muslims in all ages.

The mosque, being the essential meeting-place of Muslims five times a day, became also a general centre where all important matters relating to the welfare of the Muslim community were transacted and where Muslims gathered together on all important occasions. The Holy Prophet himself (with his wife 'A'isha) witnessed a display with lances given by some Abyssinians in the mosque (h. 19). Hassân ibn Thâbit recited in the mosque his poems in defence of the Holy Prophet (h. 20). Juridical affairs were also settled in the mosque (h. 21). A tent was set up for a wounded soldier in the mosque (h. 22). Even a freed handmaid had a tent set up for her in the yard of the Mosque (h. 23). Deputations were received in the mosque and sometimes even lodged there (h. 24). A prisoner who was an idolater was once kept in the mosque (h. 25). On another occasion it served the purpose of the treasury (h. 26). The mosque was thus not only the spiritual centre of Muslims, but also their educational, political and social centre, their national centre in a general sense.

Notwithstanding all that has been said above, the sacredness of the mosque, as the house of Divine worship, was fully observed. On the one hand, non-Muslims were received and even lodged there, but, on the other, the Holy Qur'an plainly laid it down that they had no right to visit the mosques (v. 6). It was only on sufferance that they were admitted there. While many affairs relating to the welfare of the community were attended to in the mosque, yet all this was to be done with the respect due to the House of God. The raising of voices

in the mosque was forbidden (ḥ. 27), and spitting therein is called a sin (ḥ. 29). In all those matters which related to the sanctity of the mosque, Muslims were, however, told to be lenient (ḥ. 31). Carrying on any kind of trade in the mosque is strictly prohibited, as is also the reciting of poems, and even sitting in circles and indulging in talk at the time of prayer (ḥ. 32). The mosque should not be used as a thoroughfare, and the doors of the houses should not open on to it (ḥ. 33). Nothing is to be done in the mosque which may give offense to others; and it is for this reason that the eating of raw onions or garlic when going to the mosque is prohibited (ḥ. 34). Saying prayers with the shoes on is permitted (ḥ. 35), but the general practice now is to take them off before entering the mosque as a mark of respect. It would be improper to take dogs inside the mosque, though if a dog happens to pass through it, the mosque is not hereby defiled (ḥ. 36).

An important question relates to a *junub* and a menstruating woman entering the mosque. According to ḥadīth narrated in the previous chapter, neither the *junub*, nor the menstruating woman, is *najs*, i.e., defiled or impure (IV : 51, 52); and when an idolater (man or woman) can enter the mosque as already shown, there could be no prohibition against Muslims. In ḥ. 23, it is clearly stated that a woman was allowed to have a tent pitched in the mosque and she resided in it, and there is nothing to show that she was turned out when she had her monthly courses. And 'A'isha was told by the Holy Prophet that menstruation did not affect her hands in any way (ḥ. 30) and consequently it affected no other part of the body. Therefore ḥadīth speaking of the prohibition for the *junub* and the menstruating woman to enter the mosque must be taken as having a limited application, in the sense that they cannot enter the mosque in order to say prayers.

1 Jabir reported that
The Prophet, peace and
blessings of
Allah be
on him, said :

"I have been granted five things which were not granted to any one before me:.....and for me the earth has been made a mosque and a means of

أَعْطِيْتُ خَمْسًا لَمْ يُعْطَنْ أَحَدٌ
1-عَنْ جَابِرِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ قَالَ

أَعْطِيْتُ خَمْسًا لَمْ يُعْطَنْ أَحَدٌ

قَبْلِي... وَجَعَلْتُ لِلأَرْضِ مَسْجِدًا

purification; therefore, if prayer overtakes any person of my community, he should say his prayers (wherever he is) ¹....." (B. 7 : 1.)

وَ طَهُورًا فَإِنَّمَا رَجُلٌ مِّنْ أَمِّي

أَدْرَكَتْهُ الصَّلَاةُ فَلِيصُلِّ ☆

٢-عَنْ عُثْمَانَ قَالَ

2 'Uthmān...said...
I heard the Messenger, of Allāh, peace and blessings of Allah be on him, say :

"Whoever builds a mosque, desiring thereby Allāh's pleasure, Allāh builds for him the like of it in paradise."

(B. 8 : 65.)

مِثْلَهُ فِي الْحَسَنَةِ ☆

٣-عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ

بَيْنَ النَّاسِ بِقُبَابَةٍ فِي صَلَاةِ الصَّبْرَحِ

إِذْ جَاءَهُمْ أَتَ فَقَالَ إِنَّ رَسُولَ

اللَّهِ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ

3 'Abd Allāh ibn 'Umar said, When the people were saying their morning prayers (in the mosque) at Qubā', a man came to them and said, A portion of the Qur'ān has been revealed to the Messenger of Allāh, peace and blessings of Allah be on him, during the night and he has been

¹ According to the Holy Qur'ān and the Hadīth, a Muslim does not stand in need of a consecrated place to say his prayers. Here the whole earth is called a mosque.

commanded to turn his face towards the Ka'ba; so they turned their faces towards it; and their faces were towards Syria, so they turned round to the Ka'ba.²

قُرِبَتْ وَقَدْ أُمِرَّ أَنْ يَسْتَقِبَلَ
الْكَعْبَةَ فَاسْتَقَبُلُوهَا وَكَانَ
وُجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا
إِلَى الْكَعْبَةِ ☆

(B. 8 : 32.)

4 'Abd Allāh ibn 'Umar reported that

The Mosque was, in the time of the Messenger of Allāh, peace and blessings of Allah be on him, built of unburnt bricks and its roof was of palm-boughs resting on columns of the stems of palm-trees.

٤-عَنْ عَبْدِ اللَّهِ بْنِ عَمْرَ أَنَّ
الْمَسْجِدَ كَانَ عَلَى عَهْدِ رَسُولِ
اللَّهِ عَلَيْهِ السَّلَامِ مَبْنِيًّا بِاللَّيْنِ وَسَقْفِهِ
الْجَرِيدَ وَعَمْدَهُ خَشْبُ النَّخْلِ

* This *hadīth* shows that a mosque should be built facing towards the Ka'ba, which, according to the Holy Qur'ān, is the first mosque built on the earth. Before the revelation referred to in this *hadīth* (v. 2), Muslims used to face towards Jerusalem which was the qibla of the Israelite prophets. It was about sixteen or seventeen months after the Hijra that the Holy Prophet received the revelation to make the Ka'ba his qibla. The idea underlying the Qibla is to bring about unity of purpose. As in a large country the direction of the Ka'ba would be different in the north from that in the south, it is stated in a *hadīth* (Ah. I, 223) that "it is not fit for one country to have two qiblas," for different qiblas in one country would destroy the very purpose of the Qibla.

Abū Bakr did not add anything to it, and 'Umar extended it and built it of unburnt bricks and palm-boughs, on the foundation on which it was built in the time of the Messenger of Allāh, peace and blessings of Allah be on him, and made anew its columns of timber. Then 'Uthmān changed it, and made in it very large extensions and built its walls of chiselled stone and mortar and made its pillars of chiselled stone and its roof of teakwood.⁵

(B. 8 : 62.)

5 Ibn 'Abbas said,
The Messenger of Allāh,

فَلَمْ يَرْدِفْهُ أَبُو بَكْرٍ شَيْئًا وَزَادَ
فِيهِ عُمَرُ وَبَنَاهُ عَلَى بُنْيَانِهِ فِي
عَهْدِ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ بِاللَّهِ
وَالْحَمْدُ لِلَّهِ وَأَعَادَ عَمَدَهُ خَشِبًا
وَمَغَيْرَهُ عَثَابٌ فَزَادَ فِيهِ
زِيَادَهُ كَثِيرَهُ وَبَنَى جَدَارَهُ
بِالْحَجَارَهُ الْمَنْقُوشَهُ وَالْقَصَّهُ وَ
جَعَلَ عَمَدَهُ مِنْ حَجَارَهُ مَنْقُوشَهُ
وَسَقْفَهُ بِالسَّاجِ ☆

هـ-عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ

* The Prophet's Mosque was made of very rough material. Conditions had changed in 'Uthmān's time, as the wealth of the Roman and the Persian empires had flown to Madina, the capital of Islām. So 'Uthmān made it of hewn stone and mortar, but it was still a simple structure, and such were also all the mosques built in the great Muslim centres.

peace and blessings of Allah be on him, said :

"I have not been commanded to decorate the mosques."

(AD-Msh. 4 : 7.)

6 'Ijmar ordered the building of the Mosque and said, I give people shelter from rain; and beware of painting (it) red or yellow, for thou wilt thus cause people to fall into trial.

(B. 8 : 62.)

7 Anas said,
They will vie with one
another (in building
mosques), then they will
not visit them but a little.

(B. 8 : 62.)

8 'Umar said,
We do not enter your
churches on account of
the statues on which are
figures.

رَسُولُ اللهِ مُحَمَّدٌ مَا أُمِرْتُ
بِتَشْيِيدِ الْمَسَاجِدَ ☆

٦- أَمْرَ عُمَرَ بِيَنَاءِ الْمَسْجِدِ وَ
قَالَ أُكَنِّ النَّاسَ مِنَ الْمَطَرِ وَ
إِيَّاكَ أَنْ تُحْمِسَ أَوْ تُصْفِرَ فَتَفَتَّنَ
النَّاسَ ☆

٧-قَالَ أَنْسُ بْنَ مَالِكَ لَا يَتَبَاهَوْنَ بِهَا مُمْلِكَةً وَنَهَا أَلَّا قَلِيلًا ☆

٨- قَالَ عُمَرُ اِنَا لَا نَدْخُلُ
كَنَاسَكَرْ مِنْ آجِلِ التَّمَاثِيلِ الَّتِي

And Ibn 'Abbās used to say his prayers in the church except a church which had statues in it.

(B. 8 : 54.)

فِيهَا الصُّورُ وَ كَانَ ابْنُ عَبَّاسٍ
يُصْلِي فِي التَّبِعَةِ إِلَّا بَيْتَهُ فِيهَا

نَمَائِيلُ ☆

9 'Ā'isha said,
The Messenger of Allāh,
peace and blessings of Allah be on him, ordered the building of the mosque in habitations and that it should be kept clean and perfumed.

(AD-Msh. 4 : 7.)

٩-عَنْ عَائِشَةَ قَالَتْ أَمَرَ رَسُولُ
اللهِ عَزَّى اللَّهُ بِإِنْجَاءِ الْمَسْجِدِ فِي الدُّورِ
وَأَنْ يُنْظَفَ وَيُطَيَّبَ ☆

10 Abū Huraira reported that

A black man or a black woman used to clean the mosque and he died. The Prophet, peace and blessings of Allah be on him, asked about him and they said, He is dead. He said, "Why did you not inform me about him; lead me to his—or he said, her—grave." So he

١٠-عَنْ آبَيِ هُرَيْرَةَ أَنَّ رَجُلًا
أَسْوَدَ أَوْ امْرَأَةً سُودَاءَ كَانَ
يَقْمِمُ الْمَسْجِدَ فَقَاتَ فَسَالَ النَّبِيَّ
عَنْهُ فَقَالُوا مَاتَ فَقَالَ أَفَلَا
كُنْتُمْ أَذْنَمْنِي بِهِ دُلُونِي عَلَى

came to his grave and offered prayers on it.⁴ قَبْرِهِ أَوْ قَالَ قَبْرِهَا فَأَتَى قَبْرَهُ

(B. 8 : 72.)

فَصَلَّى عَلَيْهَا ☆

11 Sahl said, The Messenger of Allāh, peace and blessings of Allah be on him, sent message to a woman: "Tell thy carpenter slave to make for me (a pulpit of) pieces of wood, on which I may sit."⁵

(B. 8 : 64.)

عَلَيْهِنَ ☆

12 Maimūna said, The Prophet, peace and blessings of Allah be on him, used to pray on the mat.

(B. 8 : 21.)

١٢- عن ميمونة قالت كان النبي

عليه السلام يصلّى على الخمرة ☆

13 Anas said, We used to say our prayers with the Prophet, peace and blessings of Allah be on him, and one of us put a corner of his cloth

١٣- عن آنس قال كنا نصلّى

مع النبي عليه السلام فيضع أحلفنا طرف

* It shows not only that arrangements were made for cleaning the mosque, but also that the person who did this service was specially honoured by the Holy Prophet. Another hadīth shows that it was a woman. (B. 8:74.)

* The pulpit was needed only for the Friday sermon. The pulpit and the mats formed the only furniture of the mosque.

at the place) where his forehead touched the ground) in prostration, on account of the severity of heat.⁶

(B. 8 : 23.)

التَّوْبَ مِنْ شِدَّةِ الْحَرَّ فِي مَكَانٍ

السُّجُودُ ☆

14 Barā' ibn 'Āzib said prayers in congregation in the mosque of his house.⁷

(B. 8 : 46.)

١٤-صَلَّى الْبَرَاءُ بْنُ عَازِبٍ فِي

مَسْجِدٍ دَارَهُ جَمَاعَةً ☆

15 Ibn 'Umar reported (that) the Prophet, peace and blessings of Allah be on him, said :

"Say a part of your prayers in your houses and do not make them graves."⁸

(B. 8 : 52.)

١٥-عَنْ أَبْنَى عُمَرَ عَنِ النَّبِيِّ ﷺ

قَالَ اجْعَلُوهَا فِي بَيْوَنَكُمْ مِنْ

صَلَاتُكُمْ وَلَا تَخْذُلُوهَا قُبُورًا ☆

١٦-عَنْ أَبِي هُرَيْرَةَ قَالَ لَقَدْ

رَأَيْتُ سَبْعِينَ مِنْ أَصْحَابِ الصَّفَةِ

⁶ This shows that prayers had sometimes to be said on bare ground.

⁷ It shows that a man may have a private mosque of his own in his house. It can serve the purpose of a mosque for saying prayers in congregation, but it does not thereby acquire the character of a mosque and remains a private place.

⁸ It shows that prayers are really meant to be said in congregation in the mosque, but a part of them, such as *tahajjud* or *sunna* prayers, are recommended to be said in houses. A house in which Allah's name is not remembered is likened to a grave, because it is devoid of spiritual life.

* The *Suffa* was situated in the northern part of the Mosque, covered with a

not one of them had an over-garment. (B. 8 : 58.)

مَا مِنْهُمْ رَجُلٌ عَلَيْهِ رِداءٌ ☆

17 Abū Huraira said, The dwellers of the Šuffa were guests of Muslims. They had neither families to lodge with, nor any property.

(Tr. 35 : 36.)

18 Abū Huraira said, I heard the Messenger of Allāh, peace and blessings of Allah be on him, say :

"Whoever comes to this mosque of mine, and he does not come but for some good which he would learn or teach, he is like one who is engaged in jihād in the way of Allāh; and whoever comes for any purpose other than

١٧-عَنْ أَيِّ هُبْرَةٍ قَالَ كَانَ

أَهْلُ الصَّفَةِ أَصْيَافَ أَهْلِ الْإِسْلَامِ

لَا يَأْوُنُ عَلَى أَهْلٍ وَلَا مَالٍ ☆

١٨-عَنْ أَيِّ هُبْرَةٍ قَالَ سَعَتْ

رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ مِنْ جَاءَ

مَسْجِدِي هَذَا لَمْ يَأْتِ الْأَلْخَرُ

يَتَعَلَّمُهُ أَوْ يُعَلَّمُهُ فَهُوَ بِعَزْلَةٍ

الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ وَ مَنْ

جَاءَ لِغَيْرِ ذَالِكَ فَهُوَ بِعَزْلَةٍ

roof but with open sides. Here resided those whose object was to study the Qur'ān and the Ḥadīth, and their number is said to have at one time reached four hundred. Among them were well-to-do people, such as Sa'd ibn Abī Waqqāṣ, but mostly poor people, such as Abū Huraira.

this, he is like a man who casts looks at the property of another."¹⁰

(IM-Msh. 4 : 7.)

19 'A'isha said,

One day I saw the Messenger of Allāh, peace and blessings of Allah be on him, at the door of my apartment, and the Abyssinians were sporting in the mosque, and the Messenger of Allāh, peace and blessings of Allah be on him, screened me with his over-garment whilst I saw their sport."¹¹

(B. 8 : 69.)

20 Abū Salama reported that

He heard Ḥassān ibn Thābit calling Abū Huraira

الرَّجُلُ يَنْتَرِسُ إِلَى مَتَاعِ غَيْرِهِ *

١٩-عَنْ عَائِشَةَ قَالَتْ لَقَدْ رَأَيْتُ

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا عَلَى بَابِ

حُجْرَتِي وَالْمَبْشَةِ يَلْعَبُونَ فِي

الْمَسْجِدِ وَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَسْرِئِي بِرَدَائِهِ أَنْظَرَ إِلَى لَعْبِهِمْ

٢٠-عَنْ أَنِي سَلَمَةَ أَنَّهُ سَعَى

حَسَانَ بْنَ ثَابَتَ يَسْتَشْهِدُ أَبَا هُرَيْرَةَ

¹⁰ The mosque was thus a place where everything which related to the good of the individual or the community was to be learned or taught, and hence it became the cultural centre of Islām.

¹¹ The Prophet's Mosque had a very wide open yard where people gathered together, and where, as many *hadith* show, tents were pitched sometimes, and on one side of which a large number of students were accommodated. It was in this open court that the Abyssinians were giving a display of their skill with spears. 'A'isha's chamber opened into this yard.

to witness, I beseech thee by Allāh, didst thou hear the Prophet, peace and blessings of Allah be on him, say:

"O Ḥassān! Reply on behalf of the Messenger of Allāh; O Allāh! help him with the Holy Spirit."

Abū Huraira said, Yes.¹²

(B. 8 : 68.)

21 Jābir said, I came to the Prophet, peace and blessings of Allah be on him, and he was in the mosque.....at early forenoon time; he said, "Offer two rak'as of prayer"; and he owed me a debt, so he paid it to me and gave me more than was due. (B. 8 : 59.)

22 'A'isha said, Sa'd was wounded in

أَنْشُدْكَ اللَّهَ هَلْ سَمِعْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ يَا حَسَانُ أَجِبْ عَنْ
رَسُولِ اللَّهِ الَّلَّهُمَّ أَيْدِهِ رُوحَ
الْمُقْدَسِ قَالَ أَبُو هُرَيْرَةَ نَعَمْ ☆

٢١-عَنْ جَابِرٍ قَالَ آتَيْتُ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ هُوَ فِي الْمَسْجِدِ
صُحَيْ فَقَالَ صَلِّ رَكْعَتَيْنِ وَ كَانَ
لِي عَلَيْهِ دِينٌ فَقَضَانِي وَ زَادَنِي ☆
٢٢-عَنْ عَائِشَةَ قَالَتْ أُصِيبَ

¹² It is an incident of the time of 'Umar. Ḥassān was reciting a poem in the mosque when 'Umar prohibited him. On this he called Abū Huraira to bear witness that he used to recite poems in the mosque in the presence of the Holy Prophet. According to a report in Tr., the Holy Prophet used to ask Ḥassān to refute in verse the scurrilous attacks made on the Holy Prophet by his enemies in their poems, and this was done in the mosque.

the median vein of the arm
in the battle of the Ditch.
and the Prophet, peace and
blessings of Allah be on him, ordered a tent to
be set up (for him) in the
mosque, so that being near
he might visit him (fre-
quently.) (B. 8 : 77.)

23 'A'isha reported that
A certain tribe of the
Arabs had a black slave-
girl whom they set free.....
Then she accepted Islām.
'A'isha said, She had a
small tent pitched for her
in the mosque.¹³

(B. 8 : 57.)

24 Anas reported that
A party of the Ukl
came to the Prophet,
peace and blessings of Allah be on him, and they were
lodged in the Suffa.

(B. 8 : 58.)

¹³ A woman could not only enter the mosque but she could also, if necessary, take up her residence in the mosque. The putting up of a tent for a slave-girl in the mosque shows that she must have resided there for a sufficiently long time.

سَعَدْ يَوْمَ الْخِنْدَقِ فِي الْأَكْحَلِ

فَضَرَبَتِ النَّبِيُّ عَلَيْهِ السَّلَامُ خَبِيْهَ فِي

الْمَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ ☆

٢٣-عَنْ عَائِشَةَ أَنَّ وَلِيدَةَ كَانَتْ

سُودَاءَ لَهِيَ مِنَ الْعَرَبِ فَاعْتَقُوهَا

فَاسْلَمَتْ قَالَتْ.....

عَائِشَةُ فَكَانَتْ لَهَا خَيْرًا فِي

الْمَسْجِدِ ☆

٤-عَنْ أَنَسٍ قَدِمَ رَهْطٌ مِنْ

عُكْلٍ عَلَى النَّبِيِّ عَلَيْهِ السَّلَامُ وَكَانُوا

فِي الصُّفَّةِ ☆

25 Abū Huraira said.
The Prophet, peace and blessings of Allah be on him, sent some horsemen towards Najd, and they brought a man of Bani Ḥanifa, called Thumāma ibn Uṭḥal, and they tied him to one of the columns of the mosque.¹⁴

(B. 8 : 76.)

26 Anas said.
The Prophet, peace and blessings of Allah be on him, had some money brought to him from Bahrain. He said, "Put it in the mosque." And it was the greatest amount of money that was ever brought to the Messenger of Allāh, peace and blessings of Allah be on him. Then the Messenger of Allāh, peace and blessings of Allah be on him, came out for prayer and did not pay any heed to it. When he had finished the prayer, he

٢٥-عَنْ أَبِي هُرَيْرَةَ قَالَ بَعْثَ
 النَّبِيُّ عَلَيْهِ السَّلَامُ خَيْلًا قَبْلَ نَجْدَ
 فَجَاءَتْ بِرَجُلٍ مَّنْ بَنِي حَنِيفَةَ
 يُقَالُ لَهُ ثُمَّامَةُ بْنُ أُثَّالٍ فِي بَطْوَهُ
 سَارِيَةَ مِنْ سَوَارِي الْمَسْجِدِ ☆

٢٦-عَنْ أَنَسٍ قَالَ أَتَى النَّبِيُّ عَلَيْهِ السَّلَامُ
 بِعَالٍ مِّنَ الْبَحْرَينِ فَقَالَ اثْرُوهُ
 فِي الْمَسْجِدِ وَ كَانَ أَكْثَرُ مَالِ
 أَتَى بِهِ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ فَخَرَجَ
 رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ إِلَى الصَّلَاةِ وَ
 لَمْ يَلْتَفِتْ إِلَيْهِ فَلَمَّا قَضَى الصَّلَاةَ

¹⁴ Evidently this prisoner was an idolater, yet he was kept under restraint in the mosque.

came and sat near it, and he did not see any one but gave him (out of it).¹⁶

(B. 8 : 42.)

جَاءَ فَجَلَسَ إِلَيْهِ فَمَا كَانَ يَرَى
أَحَدًا إِلَّا أَعْطَاهُ ☆

27 Sa'ib said. I was standing in the mosque when some one threw a pebble at me. I looked at him and it was 'Umar ibn al-Khattab, and he said, Go and bring to me these two (men). So I brought them to him and he said, Who are you or where do you come from? They said, We are of the people of Ta'if. He said, If you had been of the residents of the city, I

٢٧-عَنِ السَّائِبِ قَالَ كُنْتُ فَاتَّمًا
فِي الْمَسْجِدِ فَحَصَبَنِي رَجُلٌ
فَنَظَرَتُ إِلَيْهِ فَإِذَا عُسْرُ بْنُ الْخَطَّابِ
فَقَالَ اذْهَبْ فَاتَّنِي بِهَذِينِ
فَجَعَثَتْهُ بِهِمَا فَقَالَ مَنْ أَشْتَمَّ أَوْ
مِنْ أَنْ أَشْتَمَ قَالَ أَمِنْ أَهْلِ الطَّائفِ
قَالَ لَوْ كُنْتُمَا مِنْ أَهْلِ الْبَلَدِ

" This *hadith* shows that in the Holy Prophet's time the mosque served many purposes besides that of saying prayers. On the present occasion it served the purpose of the treasury, because there was at the time no separate treasury. The *hadith* further shows how little attraction wealth had for the Holy Prophet. The money was there, a hundred thousand dirhams, but he did not even look at it. Neither did he take one pie of it into his house nor did he reserve any portion of it for future needs.

would have punished you. Do you raise your voices in the mosque of the Messenger of Allāh. peace and blessings of Allah be upon him? (B. 8 : 83.)

28 Malik said. 'Umar made a court-yard, called the Buṭaiḥā', on one side of the mosque, and said, Whoever intends to talk loudly or recite poems or raise his voice, let him go to this court-yard.

(Mt-Msh. 4 : 7.)

29 Anas said. The Prophet. peace and blessings of Allah be upon him, said :

"To spit in the mosque is a sin and its atonement is to bury it."¹⁶ (B. 8 : 37.)

¹⁶ Spitting in the mosque is prohibited, both because of the sacredness of the place and because it is a gathering-place for the people. Elsewhere it is stated that the Holy Prophet was offended when he saw spittle on the wall of the mosque (IV : 17). Burying is spoken of here because the floor of the mosque was of loose gravel.

لَا وَجَتْكُمَا تَرْفَعَنْ أَصْوَاتُكُمَا

فِي مَسْجِدٍ رَسُولُ اللَّهِ صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ☆

٢٨-عَنْ مَالِكٍ قَالَ بْنَ عَمْرٍ

رَحْبَةً فِي نَاحِيَةِ الْمَسْجِدِ تُسْمَى

الْبُطْيَحَاءَ وَقَالَ مَنْ كَانَ يُرِيدُ أَنْ

يَغْلُطَ أَوْ يُنْشِدَ شِعْرًا أَوْ يَرْفَعَ

صَوْتَهُ فَلَا يَخْرُجُ إِلَى هَذِهِ الرَّحْبَةِ ☆

٢٩-عَنْ أَنَسٍ قَالَ قَالَ النَّبِيُّ

الْبُزَاقُ فِي الْمَسْجِدِ خَطِيشَةٌ

وَكَفَارُهَا دَفَنُهَا ☆

30 'A'isha said.

The Prophet, peace and blessings of Allah be on him, said to me :

"Hand me over the mat from the mosque."

I said, I am menstruating.
He said :

"Thy menses are not in thy hand." (M-Msh. 3:12.)

٣٠-عَنْ عَائِشَةَ قَالَتْ قَالَ لِي

الَّذِي تَبَلَّغَنِي نَوَّلَنِي الْخُمْرَةَ مِنْ

الْمَسْجِدِ فَقُلْتُ أَنِّي حَائِضٌ فَقَالَ

أَنَّ حِضْنَكِ لَيْسَتْ فِي يَدِكِ ☆

31 Abū Huraira said.

An Arab of the desert stood up and began urinating in the mosque. People were about to take hold of him but the Prophet, peace and blessings of Allah be on him, said to them :

"Leave him alone and throw a bucket of water over his urine, for you have been raised to deal with people gently and you have not been raised to deal with them harshly."¹⁷

(B. 4 : 58.)

٣١-عَنْ أَبِي هُرَيْرَةَ قَالَ قَامَ

أَعْرَابِيُّ فَبَالَ فِي الْمَسْجِدِ فَتَنَاولَهُ

النَّاسُ فَقَالَ لَهُمُ النَّبِيُّ عَلِيهِ السَّلَامُ دَعْوَهُ

وَهُرِيقُوا عَلَى بَوْلِهِ سَجْلًا مِنْ

مَاءٍ أَوْ ذَوْبًا مِنْ مَاءٍ فَإِنَّمَا بُعْثَمَ

مُبِيرِينَ وَلَا تَبْعَثُوا مُعْسِرِينَ ☆

¹⁷ Being a desert Arab, the man was not aware of the sacred character of the mosque.

32 The Messenger of Allāh, peace and blessings of Allāh be on him. prohibited the reciting of poems in the mosque and selling and buying in it and that people should sit in circles in the mosque on Friday before prayers.¹⁸

٣٢-نَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ تَنَاهَى أَشْعَارَ فِي الْمَسْجِدِ وَعَنِ الْبَيْعِ وَالْأَشْرَاءِ فِيهِ وَأَنْ يَتَحَلَّقَ النَّاسُ يَوْمَ الْجُمُعَةِ قَبْلَ

(AD-Msh. 4 : 7.)

الصلوة في المسجد ☆

33 Abū Sa'īd Khudrī said, The Prophet, peace and blessings of Allāh be on him, delivered a sermon and said:.....

"Let no door be left that should open into the mosque but it should be closed, except the door of Abū Bakr."¹⁹ (B. 8 : 80.)

٣٣-عَنْ أَبِي سَعِيدٍ الْخُذْرِيِّ قَالَ خَطَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ... لَا يُبَيِّنَ فِي الْمَسْجِدِ بَابٌ إِلَّا بَابُ أَبِي بَكْرٍ ☆

¹⁸ As h. 20 shows, the Holy Prophet allowed Ḥassān to recite his verses in the mosque, because they were religious in character. The carrying on of trade in the mosque is forbidden because it would change the atmosphere of the mosque into that of a market. The last prohibition aims at maintaining the serenity of the prayers. People sitting in groups would usually indulge in talk which would disturb the calm and quiet necessary to a prayerful attitude. And that is the reason why Muslims so strongly resent noise or music before mosques at the time of prayers.

¹⁹ The doors of the Holy Prophet's apartments opened into the mosque, and so did those of some other houses. But later on all these doors were closed so that the mosque should not be used as a thoroughfare.

34 Qurra reported that The Messenger of Allah, peace and blessings of Allah be on him., forbade the eating of these two plants, i.e., raw onions and garlic, and said :

"Whoever eats them let him not approach our mosque."⁴⁰

And he said :

"If you eat them unavoidably, then have their offensive smell destroyed by dressing."

(AD-Msh. 4 : 7.)

35 Abū Maslāma said, I asked Anas ibn Mālik, Did the Prophet, peace and blessings of Allah be on him., say his prayers with his shoes on? He said, Yes.⁴¹ (B. 8 : 24.)

⁴⁰ So that their noxious stink may not offend others.

⁴¹ This hadīth shows that prayers may be said with shoes on. Hence a man can also go into the mosque without removing his shoes, but that they must be clean is a necessary condition. It must further be remembered that the floor of the mosque was of gravel, and shoes were needed as a protection from heat or cold. The practice now is that shoes are left outside the mosque. But if needed as a protection from severe heat or severe cold or for some other reason, a man may go into the mosque with shoes on if they are clean. The case of a non-Muslim is different. He can enter the mosque only on sufferance, and he must, therefore, be required to remove his shoes as a mark of respect.

٤٣-عَنْ قُرَّةَ أَنَّ رَسُولَ اللَّهِ

بِيَدِهِ نَهَىٰ عَنْ هَاتِئِ الشَّجَرَتِينَ

يَعْنِي الْبَصْلَ وَالثُّومَ وَقَالَ مَنْ

أَكَلَهُمَا فَلَا يَقْرَبْنَ مَسْجِدَنَا وَقَالَ

إِنْ كُنْتُمْ لَابْدَ أَكْلَهُمَا فَامْبُتوْهُمَا

طَبَخًا ☆

٤٤-عَنْ أَنَّ مُسْلِمَةَ قَالَ سَأَلَتْ

أَنَسَ بْنَ مَالِكَ أَكَانَ النَّبِيُّ صلوات الله عليه

يُصْلِلُ فِي نَعْلَيْهِ قَالَ نَعَمْ ☆

36 'Abd Allāh ibn 'Umar said,

The dogs came into and went out of the mosque in the time of the Messenger of Allāh, peace and blessings of Allah be on him., and they did not wash (the mosque) with water on that account. (B. 4 : 34.)

٣٦-عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ

كَانَ الْكَلَابُ تُقْبَلُ وَتُنْدَرُ فِي
الْمَسْجِدِ فِي زَمَانِ رَسُولِ اللَّهِ
عَلَيْهِ السَّلَامُ فَلَمْ يَكُنُوا يَرْشُونَ شَيْئًا
مِّنْ ذَلِكَ ☆

37 Abū Usaid said, The Messenger of Allāh, peace and blessings of Allah be on him., said :

"When one of you enters the mosque, he should say, 'O Allāh! open for me the doors of Thy mercy'; and when he goes out, he should say, 'O Allāh! I beg of Thy grace of Thee'."

(M-Msh. 4 : 7.)

٣٧-عَنْ أَبِي أُسَيْدٍ قَالَ قَالَ
رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا دَخَلَ أَحَدُكُمُ
الْمَسْجِدَ فَلْيَقُلْ اللَّهُمَّ افْتَحْ لِي
أَبْوَابَ رَحْمَتِكَ وَإِذَا نَرَجَ فَلْيَقُلْ
الَّهُمَّ إِنِّي أَسْتَلِكَ مِنْ فَضْلِكَ ☆



CHAPTER VI

ADHĀN AND IQĀMA

1. "O you who believe! when the call is given out for prayer on Friday, hasten to the remembrance of Allah and leave off business." (62 : 9).

The *adhān* (lit. an announcement) is an announcement of the time of prayer in the words of h. 3, on hearing which Muslims flock to the mosque or to a place of prayer, and the *iqāma* (lit. setting upright of a thing or establishing an affair) is a similar call in the words of h. 4, at which those gathered in the mosque arrange themselves into ranks and the prayer service is started. Though prayers were said in congregation from the very start when this institution was established very early at Makka, the *adhān* and the *iqāma* were introduced after the flight to Madina. But the *adhān* is not only an announcement to the people to gather together for prayer; it is as well a declaration of the principles of Islam, made with a loud voice, from every locality inhabited by Muslims. It is an announcement to the whole world five times a day as to what Islam is and what it stands for. In the *shahāda* there is a declaration of the basic principles of Islam that there is no god but Allah—God is only One—and that Muhammad is the Messenger of Allah. In the *takbir* there is the declaration that Allah is the greatest power and that, therefore, a Muslim bows before none but Allah—*Allāhu Akbar* the watchword of Islam is repeated no less than six times in the *adhān*. In *hayya'ala-y-salāt* (come to prayer) there is the declaration of the real message of religion which is the realization of the divine in man. This can only be attained through prayer, by drinking deep at the Divine source. In *hayya'-ala-l-falāh* (come to success) we are told that success, or full development of the human faculties, can be attained only through prayer or the realization of the divine in man.

The *adhān* thus serves a double purpose; it is an announcement of the time of prayer and at the same time an announcement of the principles of Islam and the significance underlying them. It replaces the meaningless ringing of a bell or the blowing of a trumpet by the most effective propaganda of religion that can be thought of. To everyone's door, nay to his very ears, is carried the message every morning, every noon, every afternoon, every evening and at the time of going to bed that the Unity of God and the messengership of Muhammad, peace

and blessings of Allāh be on him, are the fundamental principles of Islām, and that any one can attain to complete self-development through the realization of the divine in him, which is brought about by prayer.

Muslims must give up all business on hearing the call for prayer (v. I). How adhān was started is stated in hh. 1, 2, while h. 3 gives the words of the adhān and h. 4 the words of the iqāma. Hh. 5-8 relate to the mode of delivery of the adhān, while hh. 9, 10 show that the adhān must be delivered from a high place and in the loudest voice so that it may reach the largest number of people. The deliverer of the adhān must be a man who is respected for his virtues and he should take no remuneration for this service (hh. 11, 12). The call must be obeyed (h. 13). The words of the adhān should be repeated when it is being delivered, and a prayer must be offered after it has been delivered (hh. 14-16). The adhān may be called out earlier than the time of prayer if there is some other object in view (h. 17). Hh. 18, 19 relate to the delivery of the iqāma.

1 It is reported about Ibn 'Umar that he used to say,

The Muslims when they came to Madina used to gather together and they made an appointment for prayers; no call was given for it. So they talked about it one day. Some of them said, Have a bell like the bell of the Christians; others said, Rather a bugle like the horn of the Jews; 'Umar said, Would

أَعْرَبْ أَبْنِ عُمَرَ كَانَ يَقُولُ
كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا
الْمَدِينَةَ يَجْتَمِعُونَ فِي بَيْتِ حِيَّا
الصَّلَاةَ لَيْسَ يُنَادِي لَهَا فَتَكَلَّمُوا
يَوْمًا فِي ذَلِكَ فَقَالَ بَعْضُهُمْ
أَخْذُوا نَاقُوسًا مِثْلَ نَاقُوسِ
النَّصَارَى وَقَالَ بَعْضُهُمْ بَلْ بُوقًا
مِثْلَ قَرْنِ الْيَهُودِ فَقَالَ عُمَرُ

you not appoint a man who should sound a call for the prayer.¹ The Messenger of Allāh, peace and blessings of Allāh be upon him, said, "O Bilāl! get up and give a call for prayer." (B. 10 : 1.)

أَوْلَـا قَبْعَلُوكَنْ رَجُلًا يَنْادِي
بِالصَّلَاةِ فَقَالَ رَسُولُ اللهِ ﷺ
يَا بِلَـلُ قُمْ فَنَادَ بِالصَّلَاةِ :

2 Anas said,

When the number of people increased, they conversed that they should make known the time of prayers by some means which they may recognise. So they mentioned that they should light the fire or

٢-عَنْ أَنَسٍ قَالَ لَمَّا كَثُرَ النَّاسُ
قَالَ ذَكْرٌ وَآتٌ يَعْلَمُوا وَقْتَ
الصَّلَاةِ بَشَّىٰ بِعِرْفَوْهَ فَذَكَرُ وَآتٌ
يُورُوا نَارًا أَوْ يَضْرِبُوا

¹ It appears from other ḥadīth that the portion that follows relates to another occasion. A consultation was held but nothing was decided then, though Umar seems to have made a suggestion that, instead of ringing a bell or blowing a horn, a man should be appointed to give a call for prayers. According to one ḥadīth 'Abd Allāh ibn Zaid was shown in a vision how to give a call for prayer. So when the Messenger of Allāh came the next day, he informed him: "O Messenger of Allāh! I was half asleep and half awake when there came to me one who showed me how to deliver the adhān. The narrator of the ḥadīth added: Umar had been shown it twenty days previously but he concealed it, then he informed the Holy Prophet (AD 2/27). Bukhārī refers to this by quoting 'Umar as saying: Would you not appoint a man who should give a call for prayer? It was, however, the Holy Prophet's order—or maybe he himself had received a revelation, similar to the visions of 'Abd Allāh and 'Umar as some reports say—which gave the sanction to the adhān.

ring a bell. Then Bilāl was commanded to call out the adhān, repeating the words, and to say the iqāma, uttering the words only once. (B. 10 : 2.)

3 Abu Maħdhūra said. I said, O Messenger of Allāh! Teach me the practice of the adhān. He said, So he touched his forehead (and) said :

"Thou shouldst say :

'Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest.'

Thou shouldst raise thy voice with it; then thou shouldst say,

'I bear witness that there is no god but Allāh, I bear witness that there is no God but Allāh, I bear witness that Muħammad is the Messenger of Allāh, I bear witness that Muħammad is the Messenger of Allāh.'

Thou shouldst lower

نَاقُوسًا فَأُمِرَ بِبَلَاءٍ أَنْ يَسْفَعَ

الْأَذَانَ وَ أَنْ يُوَتِرَ الْإِقَامَةَ ☆

٣-عَنْ أَبِي مَحْذُورَةَ قَاتَ قُلْتُ

يَا رَسُولَ اللَّهِ عَلِمْتِي سُنَّةَ

الْأَذَانَ قَالَ فَسَعَ مُقَدَّمَ رَأْسِهِ قَالَ

تَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ

أَكْبَرُ اللَّهُ أَكْبَرُ تَرْفَعُ بِهَا صَوْتَكَ

ثُمَّ تَقُولُ أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ

أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ

مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا

رَسُولُ اللَّهِ تَخْفِضُ بِهَا صَوْتَكَ

thy voice with it ; then thou shouldst raise thy voice with the bearing of witness.

'I bear witness that there is no god but Allāh, I bear witness that there is no god but Allāh, I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh. Come to prayer. Come to prayer; Come to success, Come to success'.

Then it is the morning prayer, thou shouldst say, 'Prayer is better than sleep' Prayer is better than sleep'; (Then thou shouldst say), 'Allāh is the Greatest, Allāh is the Greatest, there is no god but Allāh.'³

(AD-Msh. 4 : 4.)

نَهْ تَرْفَعُ صَوْتَكَ بِالشَّهَادَةِ أَشْهَدُ
 أَنَّ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ
 اللَّهِ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ
 حَيٌّ عَلَى الصَّلَاةِ حَيٌّ عَلَى الصَّلَاةِ
 حَيٌّ عَلَى الْفَلَاحِ حَيٌّ عَلَى الْفَلَاحِ
 فَإِنْ كَانَ صَلَاةُ الصُّبْحِ قُلْتَ
 الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ الصَّلَاةُ
 خَيْرٌ مِنَ النَّوْمِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
 لَا إِلَهَ إِلَّا اللَّهُ بِـ

³ The repetition of the *shahāda* a second time as stated in this ḥadīth is known as *tariḍ* (lit. returning to a thing again and again). As the previous ḥadīth and the one that follows show, the general practice in the Holy Prophet's time was that the *adhān* consisted of fifteen sentences. *Allāhu-Akbar* four times, *ashhadu an lā ilāha illā-lāh* twice, *ashhadu anna Muḥammadan-Rasūlu-*

4 Ibn 'Umar said,
4 In the time of the Messenger of Allāh, peace and blessings of Allah be on him, (sentences of) the adhān used to be repeated twice, and (those of) the iqāma (were uttered) only once, with this exception that he used to say, Prayer is ready, Prayer is ready.³

(AD-Msh. 4 : 4.)

5 Sa'd reported that
5 The Messenger of Allāh, peace and blessings of Allah be on him, commanded

٤-عَنْ أَبْنَىْ عُمَرَ قَالَ كَانَ
 الْأَذَانُ عَلَىْ عَهْدِ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ
 مَرَّتَنِ مَرَّتَنِ وَالْأَقَامَةُ مَرَّةٌ
 مَرَّةٌ غَيْرَ أَنَّهُ كَانَ يَقُولُ قَدْ
 قَامَ الصَّلَاةُ قَدْ قَامَ الصَّلَاةُ☆

٥-عَنْ سَعْدٍ أَنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ

llāh twice (both sentences beginning with *ashhadu* are known as the *shahāda*) *hayya 'ala-s-salā* twice (turning the face to the right), *hayya 'ala-l-falāh* twice (turning the face to the left), *Allāhu Akbar* twice and *lā ilāha illa-llāh*, once. The *tarjī* or repeating the two *shahāda* sentences twice again in a still louder voice seems to have been resorted to only occasionally. In the adhān for the morning prayer the sentence *aq-salātu khair-un mina-n-naum* was added after *hayya 'ala-l-falāh*, and repeated twice.

* As compared with the adhān, the sentences were uttered only once in the iqāma, according to this hadīth, the significance being that sentences that were uttered twice in the adhān were uttered once in the iqāma. The iqāma thus consists of *Allāhu Akbar* being uttered twice—in the adhān it is uttered four times—each of the *shahāda* sentences once, *hayya 'ala-s-salā* and *hayy 'ala-l-falāh* each once (without turning to right or left), *qad qāmati-s-salā* twice, *Allāhu Akbar* and *lā ilāha illa-llāh* once.

But the iqāma may also consist of all the sentences of the adhān with the addition in its proper place of *qad qāmati-s-salā* uttered twice. Between the delivery of the adhān and the iqāma there is another difference. The sentences of the adhān are delivered leisurely and in as loud a voice as possible, while the delivery of the iqāma is marked by quickness.

Bilāl to put his two fore-fingers into his ears (when delivering the *adhān*); this, he said, would help in the raising of thy voice.

(IM-Msh. 4 : 4)

6 It is related about Bilāl that he put his two fore-fingers into his ears (when delivering the *adhān*), while Ibn 'Umar did not put his fore-fingers into his ears: and Ibrāhīm said, There is no harm in delivering the *adhān* without performing abjuration; and 'Aṭā' said, Ablution is necessary and it is the (Prophet's) practice.

(B. 10 : 19.)

7 Abū Juhaifa said, That he saw Bilāl delivering the *adhān*. (He said), So I followed him when he turned his face to one side and to the other in the *adhān*.

(B. 10 : 19.)

* Fore-fingers are not put into ears in the *iqāma*.

أَمْرَ بِلَالًا أَنْ يَجْعَلْ أَصْبَعَيْهِ فِي
أُذُنَيْهِ قَالَ إِنَّهُ أَرْفَعُ لِصَوْتِكَ ☆

٦-يَدْعُكُ عَنْ بَلَالِ أَنَّهُ جَعَلَ
أَصْبَعَيْهِ فِي أُذُنَيْهِ وَكَانَ أَبْنَاءُ
عُمَرٍ لَا يَجْعَلُ أَصْبَعَيْهِ فِي أُذُنَيْهِ
وَقَالَ إِبْرَاهِيمُ لَا بَاسَ أَنْ
يَوْذَنَ عَلَى غَيْرِ وُضُوءٍ وَقَالَ
عَطَاءُ الْوَضُوءُ حَقٌّ وَسَنَةٌ ☆

٧-عَنْ أَبِي جُحْفَةَ أَنَّهُ رَأَى
بِلَالًا يَوْذَنُ فَجَعَلَتْ أَشْبَعُ قَاهُ
هُنَّا وَهُنَّا بِالْأَذَانِ ☆

8 Mūsā said,
I saw Bilāl (when) he went forth to the Abṭāḥ and delivered the adḥān, so when he reached *hayya 'ala-s-salā*, *hayya 'ala-l-falāḥ*, he bent his neck to the right side and to the left and did not turn round.⁵ (AD. 12 : 34.)

9 A woman of the Bani Najjār said,

My house was the highest house in the environs of the mosque and Bilāl used to deliver the morning adḥān on it.⁶ (AD. 2 : 33.)

10 'Abd Allāh reported.....
that

Abū Sa'īd Khudrī said to him, I see thee living

٨- قالَ مُوسَى قَالَ رَأَيْتُ بِلَالًا
نَرَجَ إِلَى الْأَبْطَحِ فَأَذَنَ فَلَمَّا بَلَغَ
حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ
لَوْى عَنْقَهِ يَمِينًا وَ شَمَالًا وَ
لَمْ يَسْتَدِرْ ☆

٩- عَنِ امْرَأَةِ مِنْ بَنِي النَّجَارِ
قَالَتْ كَانَ بَيْتِي مِنْ أَطْوَلِ بَيْتِ
حَوْلِ الْمَسْجِدِ فَكَانَ بِلَالٌ يُؤَذِّنُ
عَلَيْهِ الْفَجْرِ ☆

١٠- عَنْ عَبْدِ اللَّهِ أَنَّ
أَبَا سَعِيدِ الْخُدْرِيَّ قَالَ لَهُ أَنِّي

⁵ With *hayya 'ala-s-salā*, the mu'adhdhin turns his face to the right side and with *hayya 'ala-l-falāḥ* to the left.

⁶ A high place, the top of a house or a minaret, would carry the voice farthest.

among goats and in the desert, so when thou art among thy goats or in thy desert and deliverest the adhān for prayer, raise thy voice with the adhān, for neither jinn nor man nor anything else hears the voice of the crier within its reach but it shall bear witness for him on the day of Resurrection.'

(B. 10 : 5.)

أَرَاكَ تُحْبِبُ الْغَنَمَ وَالْبَادِيَةَ فَإِذَا
كُنْتَ فِي غَنَمَكَ أَوْ بَادِيَتِكَ
فَادْعُ لِلصَّلَاةِ فَارْفَعْ صَوْتَكَ
بِالنِّدَاءِ فَإِنَّهُ لَا يَسْمَعُ مَدِي
صَوْتَ الْمَوْذَنِ جِنٌ وَلَا إِنْسَنٌ
وَلَا شَيْءٌ إِلَّا شَهَدَ لَهُ يَوْمَ

القيمة ☆

11 Abū Huraira said,
The Messenger of
Allāh, peace and blessings of Allāh be on him, said:

"The Imām is a surety and the deliverer of the adhān is one in whom confidence is placed;⁸ O Allāh ! direct aright the leaders of prayer and grant protection to the deliverers of the adhān."

(AD. 2 : 32.)

11-عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللهِ عَلَيْهِ السَّلَامُ الْأَمَامُ ضَامِنٌ
وَالْمُؤْذِنُ مُؤْتَمِنٌ اللَّهُمَّ ارْشُدْ
الْأَئِمَّةَ وَاغْفِرْ لِلْمُؤْذِنِينَ ☆

⁸ The voice in delivering the adhān should be raised as high as possible.

⁹ The hadīth speaks of the imām as dzāmin, being as it were a surety that prayers are observed in the right manner; and it speaks of the mu'adhdhin (one

12 Uthmān ibn Abi-l-Āṣ said,

O Messenger of Allāh! Make me the imām of a people. He said :

"Thou art their imām, and do thou follow the weakest of them⁹ and appoint a mu'adhdhin who does not take any remuneration for his adhān."¹⁰

(AD. 2 : 39.)

13 Abū Huraira said, The Messenger of Allāh, peace and blessings of Allah be on him, commanded us (saying):

"When you are in the mosque and a call for prayers is sounded, let not one of you go out until he has said his prayers."

(Aḥ-Msh. 4 : 23.)

who delivers the adhān) as *mu'taman*, i.e., *one in whom trust is placed*, which indicates on the one hand that he is the keeper of the time of prayer and on the other that he must be a man who is respected on account of his high qualities.

⁹ The imām should have regard for the weakest and make his prayer so light that the weakest man may not feel it a burden.

¹⁰ Islām thus requires that a duty which relates to the prayers should be performed out of love.

١٢- عن عُثْمَانَ بْنِ أَبِي الْعَاصِ

قَالَ يَا رَسُولَ اللَّهِ اجْعُلْنِي إِمَامَ

قَوْمٍ قَالَ أَنْتَ إِمَامُهُمْ وَاقْتَدِ

بِأَضَعَفِهِمْ وَاتْخِذْ مُؤْذِنًا لَا يَأْخُذْ

عَلَى آذَانِهِ أَجْرًا ☆

١٣- عَنْ أَبِي هُرَيْرَةَ قَالَ أَمْرَنَا

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كُنْتُمْ فِي

الْمَسْجِدِ فَنُودِيَ بِالصَّلَاةِ فَلَا

يَخْرُجُ أَحَدٌ حَتَّى يُصْلِي ☆

14 Abū Sa'īd Khudrī re-
ported that

The Messenger of Allāh,
peace and blessings
of Allah be on him, said :

"When you hear the
adhān, say what the
mu'dhdhin says."

(B. 10 : 7.)

15 Yāḥyā said,

Some of our brethren
related to me that when
he (Mu'āwiya) heard the
words, Come to prayer, he
said, There is no strength
nor power but in Allāh,
and he said, Thus did we
hear your Prophet, peace and
blessings
of Allah be on him, say.¹¹ (B. 10 : 7.)

16 Jābir reported that
The Messenger of
Allāh, peace and blessings
of Allah be on him, said:

١٤-عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ
أَنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ إِذَا
سَمِعْتُمُ النِّدَاءَ فَقُولُوا مِثْلَ مَا
يَقُولُ الْمُؤْذِنُ ☆

١٥-قَالَ يَحْيَى وَحَدَّثَنِي بَعْضُ
إِخْرَانَا أَنَّهُ قَالَ لَمَّا قَالَ حَيْ
عَلَى الصَّلَاةِ قَالَ لَا حَوْلَ وَلَا
قُوَّةَ إِلَّا بِاللَّهِ وَقَالَ هَكَذَا سَمِعْنَا
نَبِيًّا مُّكَرَّبًا عَلَيْهِ السَّلَامُ يَقُولُ ☆

١٦-عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ

¹¹ *Hayya 'ala-s-salā* being an order, the proper response to it is that given in this *hadīth*. When the *adhān* is being delivered, the hearer should repeat its sentences and when it is finished, he should offer the prayer mentioned in the next *hadīth*.

"Whoever says when he hears the adhān,

'O Allāh! the Lord of this perfect call and ever-living prayer, grant to Muḥammad nearness and excellence and raise him to the position of glory which Thou hast promised him.'

my intercession will be due to him on the day of Resurrection."

(B. 10 : 8.)

17 'Abd Allāh reported on the authority of the Prophet, peace and blessings of Allah be on him, (who) said:

"Let not the adhān of Bilāl prevent one of you from taking his breakfast,"¹² for he delivers the adhān while it is night, so that he may send back the one of you who is saying his

عَنِ الْبَيْلِدِ قَالَ مَنْ قَالَ حِينَ يَسْمَعُ

النَّدَاءَ أَللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ

التَّامَةِ وَالصَّلَاةِ الْقَائِمَةِ أَتَ مُحَمَّداً

الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْنَاهُ

مَقَامًا مَحْمُودًا بِالَّذِي وَعَدْنَاهُ

حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَمَةِ ☆

١٧-عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ وَبِيَدِهِ

قَالَ لَا يَمْنَعُ أَحَدُكُمْ أَوْ أَحَدًا

مِنْكُمْ آذَانُ بَلَالَ مِنْ سُورَهُ فَانَهُ

يُؤَذَنُ أَوْ يُنَادَى بِلَيْلٍ لِيُرْجِعَ

¹² "Breakfast" here means the meal taken before dawn when a man intends to fast. The hadīth thus allows the calling out of the adhān before the time of prayer. By prayer in the concluding portion is meant the tahajjud prayer.

prayer or awaken the one who is sleeping."

(B. 10 : 13.)

فَاغْكُمْ وَلِيُنْبِهَ نَائِمَكُمْ ☆

18 'Abd Allāh reported that The Messenger of Allāh, peace and blessings of Allāh be on him, said:

"Between every two adhāns, there is a prayer for him who likes." ³ (He said this) thrice.

(B. 10 : 14.)

اللَّهُ عَزَّلَهُ قَالَ بَيْنَ كُلِّ أَذَانٍ
صَلَاةً ثَلَاثَةً لِمَنْ شَاءَ ☆

19 Ziyād said that He delivered the adhān, and Bilāl desired to call out the iqāma but the Prophet, peace and blessings of Allāh be on him, said:

"O brother of Sūdā! The one who calls out the adhān shall call out the iqāma."¹⁴ (Ah. IV. 169.)

19- عن زَيَادَ أَنَّهُ آذَنَ فَأَرَادَ
بِلَالٌ أَنْ يُقِيمَ فَقَالَ النَّبِيُّ عَزَّلَهُ
بِإِخَارَصَدَأَوْ أَنَّ الَّذِي آذَنَ
فَهُوَ يُقِيمُ ☆

¹³ By the two adhāns are meant the adhān and the iqāma. The interval between the two should be at least such that a man may be able to say two rak'as of optional prayer. Another ḥadīth says that there should be an interval such that a man taking his food may finish it, say about a quarter of an hour.

¹⁴ There may be exceptions to this general rule. Sūdā is the name of a tribe in Yaman and Ziyād was a member of this tribe.

CHAPTER VII

JAMĀ'A (CONGREGATION)

1. "And establish prayer and pay the zakāt and bow down with those who bow down" (2 : 43).
2. "Thee do we serve and Thee do we beseech for help. Guide us on the right path" (1 : 4, 5).
3. "And when thou art among them and leadest the prayer for them, let a party of them stand with thee and let them take their arms; then when they have prostrated themselves let them go to your rear and let another party who have not prayed come forward and pray with thee" (4 : 102).

The prayer-service of Islām is essentially a congregational service, and has, besides the development of the inner self of man, through communion with God, other ends as well in view, which show what a unique force the Islamic prayer is in the unification of the human race. In the first place, this gathering of all people living in the same vicinity five times daily in the mosque, is a great help to the establishment of healthy social relations, the circle becoming wider in the Friday service, and still more extensive in the 'Id gatherings. But the *jamā'a* not only promotes social relations; what is far more important it levels down social differences. In the congregational prayer all Muslims stand shoulder to shoulder before their Maker, the king along with his poorest subject, the rich arrayed in costly robes with the beggar clad in rags, the white man along with his black brother. Nay, the king or the rich man standing in a back row is required to lay his head, when prostrating himself before God, at the feet of a slave or a beggar standing in the front row. There could be no greater levelling influence in the world. In fact, congregational prayers are meant, among other things, to carry into practice the theoretical lessons of equality and fraternity for which Islām stands, and however forcibly Islām may have preached in words the equality of man and the fraternity of the community of Islām, all this would have ended in mere talk, had it not been translated into every-day life through the institution of five daily congregational prayers.

The stress laid by the Holy Qur'an on *jamā'a* is evident not only from the express command contained in v. 1; the very word used in it for the observance

of prayers is evidence that congregation is of the essence of prayer. Wherever the institution of prayer is spoken of, one of the derivatives of the word iqāma which signifies the putting (of an affair) into a right state or the keeping up or establishing of it, is used to indicate its proper observance. This very word iqāma technically signifies the pronouncement of certain sentences before the congregational service is held, for which see the preceding chapter. The word iqāma being thus associated with congregational service by the Holy Prophet himself is a clear indication that by the iqāma of prayer in the Holy Qur'ān is meant the establishment of the congregational service. In fact, the stress laid on jam'a by the Holy Qur'ān is evident from its prayers, which all aim at the development of the community as a whole—v. 2 which contains the most frequently repeated prayer of Islām affords an example of this. V. 3 shows that the importance attached to congregational prayer is so great that even when facing the enemy in the battle-field, Muslims are required to say their prayers in congregation.

Of the ḥadīth related in this chapter, the first three lay stress on the importance of the congregational prayer; h. 4 shows that when the congregational prayer is being said, no prayer shall be said singly. H. 5 speaks of the excellence of congregational prayer, while h. 6 shows that when it would be hard on people to gather together in the mosque they should be allowed to say their prayers in their abodes. Hh. 7, 8 show that even women were required to join the congregation, while h. 14 requires that women should form a separate row by themselves. Hh. 9.—12 relate to the arrangement of ranks, while h. 13 shows that a single man shall not form a row by himself.

1 Abū Huraira reported that
The Messenger of Allāh,
peace and blessings
of Allāh be on him, said :

"I swear by Him in Whose hand is my soul, I had almost determined that I should order that wood should be collected, then I should order that a call should be sounded for prayer then I should order a man that he should lead the prayer, then I should

أَنَّ أَيِّ هُنْرَةً أَنَّ رَسُولَ

الله عَزَّلَهُ قَالَ وَالَّذِي نَفْسِي

بِسَدِه لَقَدْ هَمَتْ أَنْ أَمْ

بِحَطَبٍ لِيُحَطِّبَ ثُمَّ أَمْرَ بِالصَّلَاةِ

فَيُؤْذَنُ هَذَا ثُمَّ أَمْرَ رَجُلًا فِيَؤْمِنُ

go to the people who have absented themselves and burn their houses on them."¹ (B. 10 : 29.)

النَّاسُ نَهَىٰ أَخْالِفَ إِلَى رِجَالٍ
فَأَسْرِقُ عَلَيْهِمْ بُيوْتَهُمْ ☆

2 Abu-l-Dardā' said,
The Messenger of Allāh,
peace and blessings
of Allah be on him. said :

"There are not three people, either in the town or in the desert among whom prayer is not said in congregation but the devil will surely overcome them; so stick to the congregation for the wolf eats the one that has strayed away from the flock."

(AD.-Msh. 4 : 23.)

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٌ مَا مِنْ ثَلَاثَةٍ
فِي قَرْيَةٍ وَلَا بَدْوَ لَا تَقُومُ فِيهِمْ
الصَّلَاةُ إِلَّا قَدْ اسْتَحْوَذَ عَلَيْهِمْ
الشَّيْطَانُ فَعَلَيْكَ بِالْجَمَاعَةِ فَإِنَّمَا
يَأْكُلُ الْذِئْبُ الْقَاصِيَةَ ☆

3 Mālik said,
Two men who intended

٣-عَنْ مَالِكٍ قَالَ آثَى رَجُلَانِ

¹ The words are meant simply to lay stress on the point that Muslims should try their best to join the congregational prayer.

going out on a journey
came to the Prophet, peace and blessings of Allah be on him, and the Prophet, peace and blessings of Allah be on him, said :

"When you go out,
give out a call for prayer,
then recite the iqāma, then
let the greater of you lead
the prayer." (B. 10 : 18.)

4 Abū Huraira said,
The Messenger of Allāh, peace and blessings of Allah be on him, said :

"When the iqāma for
prayer has been called, no
prayer but the one that is
obligatory shall be said."

(M-Msh. 4 : 23.)

5 Ibn 'Umar reported that
The Messenger of Allāh, peace and blessings of Allah be on him, said :

"Prayer said in congrega-
tion excels the prayer
said alone by twenty-seven
degrees." (B. 10 : 30.)

النَّبِيُّ مُحَمَّدٌ بِرِيدَانِ السَّفَرِ فَقَالَ
النَّبِيُّ مُحَمَّدٌ إِذَا آتَيْتُمَا حَرْجَتُمَا
فَادْعُنَا نَمَاء أَقِيمَا نَمَاء لِيَؤْمِكُمَا
أَكْبَرُ كَمَا ☆

هـ-عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ مُحَمَّدٌ إِذَا أَقِيمَتِ
الصَّلَاةُ فَلَا صَلَاةَ إِلَّا مَكْتُوبَةً ☆

هـ-عَنْ أَبْنَى عُمَرَ أَنَّ رَسُولَ اللَّهِ
مُحَمَّدًا قَالَ صَلَاةُ الْجَمَاعَةِ تَفْضُلُ
صَلَاةَ الْفَدَى بِسَبْعٍ وَّ عِشْرِينَ
دَرْجَةً ☆

6 Nāfi' said,
Ibn 'Umar gave a call
for prayer in Dzajnān on a
cold night, then said, Say
prayers in your abodes;
and he informed us that
the Messenger of Allāh,
peace and blessings of Allah be on him. used to order
a mu'adhdhin, on a cold
or rainy night and during
journey, to give a call for
prayer, then say, on finish-
ing it, Beware ! Say prayers
in (your) abodes.²

(B. 10 : 18.)

7 Ibn 'Umar reported on the
authority of the Prophet,
peace and blessings of Allah be on him. (who) said :

" When your women ask
your permission to go to

٦-عَنْ نَافِعَ قَالَ أَذْنَ ابْنُ عُمَرَ
فِي لَيْلَةِ بَارِدَةٍ بِضَجْنَانَ ثُمَّ قَالَ
صَلُّوَا فِي رَحَالِكُمْ وَآخْبَرَنَا
أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ
مُؤْذِنًا يَؤْذِنُ ثُمَّ يَقُولُ عَلَى
إِثْرَهَا أَلَا صَلُّوا فِي الْحَالِ فِي
اللَّيْلَةِ الْبَارِدَةِ أَوِ الْمَطَرَّةِ
وَالسَّفَرِ ☆

٧-عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ
قَالَ إِذَا اسْتَأْذَنَكُمْ نِسَاءٌ كُمْ بِاللَّيْلِ

² Though prayer in congregation is of an obligatory nature, yet, on certain occasions when attendance would be hard on people, they are allowed to say prayers in their abodes.

the mosque at night, give them permission."⁸

(B. 10 : 162.)

إِلَى الْمَسْجِدِ فَادْخُلُوهُنَّا ☆

8 'Ā'ishā reported that The Messenger of Allāh, peace and blessings of Allah be on him, used to say the morning prayer when it was yet dark; so the women of the believers returned while they could not be recognised on account of darkness, or they did not recognise one another. (B. 10 : 164.)

٨-عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ كَانَ يُصَلِّي الصُّبْحَ بِغَلَسٍ فَيَنْصَرِفُنَّ نِسَاءُ الْمُؤْمِنِينَ لَا يُعْرَفُنَّ مِنْ الْغَلَسِ أَوْ لَا يُعْرِفُ بَعْضُهُنَّ بَعْضًا ☆

9 Anas reported on the authority of the Prophet, peace and blessings of Allah be on him, (who) said :

"Arrange your ranks properly, for the proper arrangement of ranks is part of the keeping up of prayer." (B. 10 : 74.)

٩-عَنْ أَنَّاسٍ عَنِ النَّبِيِّ عَلَيْهِ السَّلَامُ قَالَ سُوْدَا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ إِقَامَةِ الصَّلَاةِ ☆

⁸ Even women must join the congregation if they are otherwise free. Mothers sometimes took their babies along with them when going to attend the congregation.

10 Abū Huraira reported that

The Messenger of Allāh,
peace and blessings of Allah be on him, said :

"Did people know the importance of the *adhān* and of being in the first row, and they had no choice but to draw lots for it, they would draw lots for it."

(B. 10 : 9.)

11 Abū Mas'ūd said,
The Messenger of Allāh,
peace and blessings of Allah be on him, used to touch our shoulders at the time of prayer, and used to say :

"Keep straight and do not be uneven, for in that case your hearts would disagree. Let those from among you, who are possessed of understanding and wisdom, stand nearest to me, then those who are next to them, then those who are next to them."

(M-Msh. 4 : 24.)

١-عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ لَوْ يَعْلَمُ النَّاسُ مَا فِي الْبَدَأِ وَالصَّفَّ الْأَوَّلِ ثُمَّ لَا يَجْدُونَ إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَا اسْتَهِمُوا☆

١١-عَنْ أَبِي مَسْعُودٍ قَالَ كَانَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ يَمْسَحُ مَنَا كَبَّنا فِي الْصَّلَاةِ وَ يَقُولُ اسْتَرُوا وَ لَا تَخْتَلِفُوا فَتَخْتَلِفُ قُلُوبُكُمْ لِيَلِيَّنِي مِنْكُمْ أُولُوا الْأَحْلَامِ وَ النَّئِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ☆

12 Anas said,
The Messenger of
Allāh, peace and blessings of Allah be on him, said :

"Complete the first row, then the one that is next to it, and whatever deficiency there is, let it be in the last row."

(AD-Msh. 4 : 24.)

13 Wābiṣa said,
The Messenger of

Allāh, peace and blessings of Allah be on him, saw a man praying alone behind the row; so he commanded him to say the prayer over again.⁴ (Ah-Msh. 4 : 24.)

14 Anas said,
I and an orphan in our house prayed behind the Prophet, peace and blessings of Allah be on him, (in one row), and my mother Umm Sulaim was behind us.⁵ (B. 10 : 78)

⁴ In such a case, the man is required to take hold of a man from the last row and make him stand along with himself behind the row so that the two together may form a row.

⁵ In congregational prayers the women formed a row by themselves behind the male rows ; and even if there was a single woman, she formed a row by herself. Women were not allowed to mix with the men in their rows, as such a course would have led to the evil which is witnessed in church gatherings.

١٢-عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ

اللَّهِ عَلَيْهِ السَّلَامُ آتُمُوا الصَّفَ الْمُقْدَمَ

نَمَّ الَّذِي يَلِيهِ فَمَا كَانَ مِنْ

نَقْصٍ فَلَيَكُنْ فِي الصَّفَ الْمُؤَخَّرَ ☆

١٣-عَنْ وَابِصَةَ قَالَ رَأَى

رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ رَجُلًا يَصْلِي

خَلْفَ الصَّفَ وَحْدَهُ فَأَمَرَهُ أَنْ

يُعِيدَ الصَّلَاةَ ☆

١٤-عَنْ أَنَسٍ قَالَ صَلَيْتُ آنَا

وَبَيْتِمْ فِي بَيْتِنَا خَلْفَ النَّبِيِّ

عَلَيْهِ السَّلَامُ وَأُمِّي خَلْفَنَا أُمُّ سُلَيْمَ ☆

CHAPTER VIII

THE IMĀM

1. "And when his Lord tried Abraham with certain words, he fulfilled them. He said, Surely I will make thee a leader (imām) of men. Abraham said, And of my offspring? My covenant does not include the unjust, said He." (2 : 124.)

Imām is literally one who is imitated or whose example is followed from *i'tamma bi-hi*, he followed or imitated him. It generally means a head or a chief or a leader, whether he follows the right way or not. In relation to congregational prayers, the imām is the person who leads the prayer. Abraham is spoken of as having been made an imām because he fulfilled the Divine commandments—and every imām should try to follow his example; and an unjust person did not deserve to be made a leader—even though he may be of high parentage (v. 1).

That the man who leads the prayers is called an imām shows that he should be one occupying the highest place of honour in his community on account of his righteousness. While alive, the Holy Prophet himself acted as imām; and when he was unable during his last illness to perform that function, he ordered that Abu Bakr should act as imām (h. 1).

The honour of acting as an imām should be conferred upon the man who occupies the highest place of honour in a community (h. 1); it is further laid down that the man having the greatest knowledge of the Qur'ān should be chosen as imām (h. 2, 3), even though he be a slave (h. 4). He should not be paid any remuneration for leading prayers (H. vi : 12). It is not, however, prohibited to say prayers behind an imām who is either a usurper (h. 5) or an unrighteous person (h. 6). A blind man is not unfit to lead the prayers (h. 7), nor is a woman (h. 8). The imām should have regard for the weak and the sick among those who follow him (h. 9). Those who follow the imām shall not anticipate him in any movement (h. 10). When a person joins the congregational service, he should start his prayer where he finds the imām (h. 11). The position which the imām occupies in relation to the congregation is explained in h. 12—14. There is no harm if a wall intervenes between the imām and the congregation (h. 15).

1 Abū Mūsa said,
The Prophet, peace and blessings of Allah be on him, fell ill and his illness became severe; so he said: "Tell Abū Bakr that he should lead the prayer for the people."¹.... So the messenger came to him, and he (Abū Bakr) led the prayer for the people in the lifetime of the Prophet, peace and blessings of Allah be on him.

(B. 10 : 46.)

2 Abū Mas'ūd said,
The Messenger of Allāh, peace and blessings of Allah be on him, said:

"The man who knows most the Book of Allāh shall act as imām of a people; and if there are persons equal in their knowledge of the Qur'ān, then he who has greater knowledge of

١-عَنْ أَبِي مُوسَى قَالَ مَرِضَ النَّبِيُّ عَلَيْهِ السَّلَامُ فَأَشَدَّ مَرِضَهُ فَقَالَ مُرِّوْا آبَابَكُمْ فَلَيُصَلِّ بِالنَّاسِ فَاتَّاهُ الرَّسُولُ فَصَلَّى بِالنَّاسِ.....

فِي حَيَاةِ النَّبِيِّ عَلَيْهِ السَّلَامُ ☆

٢-عَنْ أَبِي مَسْعُودٍ قَالَ قَالَ رَسُولُ اللهِ عَلَيْهِ السَّلَامُ يَوْمَ الْقُومَ أَقْرَأَهُمْ لِكَتَابَ اللهِ فَانْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَاعْلَمُهُمْ بِالسَّنَةِ

¹ While alive, the Holy Prophet himself acted as imām and led the prayers. During his last illness he became too weak to leave his bed and to go out to pray in congregation; so he directed that Abū Bakr should lead the prayers. This hadīth, along with the Holy Prophet's practice, is conclusive proof that the man who held the highest place of honour in the community on account of his righteousness acted as imām, for after the Holy Prophet Abū Bakr was admittedly the most excellent of his followers.

² Evidently what is meant is excellence in knowledge of the Holy Qur'ān, not merely its recitation.

the Sunna; and if they are equal in their knowledge of the Sunna, then he who is first in *hijra*;³ and if they are equal in *hijra*, then he who is older in years; and a man shall not lead another in prayer in the place where he (the latter) is in authority,⁴ and no one shall occupy the place of honour in another man's house except with his permission."

(M-Msh. 4 : 26.)

3 Ibn 'Abbās said,
The Messenger of Allāh,
peace and blessings of Allāh be on him, said :

"The most virtuous among you shall deliver the *adhān*, and those having most knowledge of the Qur'ān shall act as imāms."⁵

(AD-Msh. 4 : 26.)

4 Ibn 'Umar said,
When the first emig-

³ Precedence in *hijra* was an indication of precedence in sacrifices for Islam.

⁴ Thus the master of the house or the imām of a particular mosque has a greater right to lead the prayers there than a mere visitor.

⁵ The mu'adhdhin and the imām, the two office-bearers of the mosque, are thus to be chosen for their moral excellence and knowledge of the Qur'ān.

فَلَمْ كَانُوا فِي السَّنَةِ سَوَاءً
فَأَقْدَمُهُمْ هَجْرَةً فَلَمْ كَانُوا فِي
الْهَجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سَنَّا وَلَا
يُؤْمِنَ الرَّجُلُ الرَّجُلُ فِي سُلْطَانِهِ
وَلَا يَقْعُدُ فِي بَيْتِهِ عَلَى
تَكْرِيمَتِهِ إِلَّا بِإِذْنِهِ ☆

٣-عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ
اللهِ عَلَيْهِ السَّلَامُ لِيُؤَذِّنَ لَكُمْ خَيْرُكُمْ
وَلِيُؤْمِنَ قَرَائِبُكُمْ ☆

٤-عَنْ ابْنِ عُمَرَ قَالَ لَمَّا أَقْدَمَ

rants came to 'Uṣba, a place in Qubā', before the coming of the Messenger of Allāh, peace and blessings of Allah be on him. Sālim, the slave of Abū Hudhaifa, used to act as their imām, and he had the greatest knowledge of the Qur'ān."

(B. 10 : 54)

5 'Ubaid Allāh reported that He entered upon 'Uthmān ibn 'Affān and he was then besieged (by the rebels). He said, Thou art the imām of the people' and to thee has happened what thou seest, and the rebel imām leads our prayers and we consider this to be a sin. He said, Prayer is the best of things which people do; so when people do a good work, do thou also do the good with them, and when they do evil, do thou shun their evil.

(B. 10 : 56.)

الْمُهَاجِرُونَ الْأَوْلُونَ الْعَصِبَةُ مُوْضِعًا

بِقَبَاءٍ قَبْلَ مَقْدِيمٍ رَسُولُ اللهِ عَلَيْهِ السَّلَامُ

كَانَ يَقُولُ مَسَالِمٌ مَوْلَى آتِيَ حُذِيفَةَ

وَكَانَ أَكْثَرُهُمْ قُرَّاً نَّا ☆

هـَعَنْ عُيَيْدِ اللَّهِ أَنَّهُ دَخَلَ عَلَى

عُثْمَانَ بْنَ عَفَانَ وَهُوَ مُحْصُورٌ

فَقَالَ أَنْكَ أَمَامُ عَامَةٍ وَزَلَّ بِكَ

مَا تَرَى وَيُصْلِي لَنَا أَمَامُ فِتْنَةٍ

وَتَسْجُرُ فَقَالَ الصَّلُوةُ أَحْسَنُ

مَا يَعْمَلُ النَّاسُ فَإِذَا أَحْسَنَ النَّاسُ

فَأَحْسَنَ مَعْهُمْ وَإِذَا أَسَأَهُمْ

فَاجْتَنَبَ أَسَاءَهُمْ ☆

* A slave became the imām because he excelled others in knowledge.

6 Abū Huraira said,
The Messenger of Allāh,
peace and blessings
of Allah be on him, said :

"Jihād is incumbent on you under every commander whether he is virtuous or wicked, even though he be guilty of heinous sins; and prayer is incumbent on you behind every Muslim whether he is virtuous or wicked, even though he be guilty of heinous sins; and the holding of a (funeral) service on every Muslim is incumbent on you whether he is virtuous or wicked, even though he be guilty of heinous sins."

(AD-Msh. 4 : 26.)

7 Anas reported that
The Prophet, peace and
blessings
of Allah be
on him. left Ibn Umm
Maktūm after him to act as
imām of the people, and he

' No one can be chosen as imām for carrying on jihād or for leading prayers unless he possesses the requisite qualifications, and, therefore, a man who is guilty of heinous sins cannot be chosen for either purpose. But if such a

٦-عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ الْجِهَادُ وَاجِبٌ
عَلَيْكُمْ مَعَ كُلِّ أَمْرٍ بِرَاكَانَ أَوْ
فَاجِراً وَإِنْ عَمِلَ الْكَبَارُ
وَالصَّلَاةُ وَاجِبَةٌ عَلَيْكُمْ خَلْفَ
كُلِّ مُسْلِمٍ بِرَاكَانَ أَوْ فَاجِراً
وَإِنْ عَمِلَ الْكَبَارُ وَالصَّلَاةُ
وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ بِرَاكَانَ
أَوْ فَاجِراً وَإِنْ عَمِلَ الْكَبَارُ ☆

٧-عَنْ أَنَسٍ أَنَّ إِنَّ النَّبِيَّ عَلَيْهِ السَّلَامُ
اسْتَخْلَفَ أَبْنَ أُمِّ مَكْتُومٍ

was a blind man.

(AD. 2 : 64.)

8 It is reported about Umm Waraqā who had learned the Qur'an by heart that

The Prophet, peace and blessings of Allah be on him. commanded her that she should act as imām of the people of her house, and she had a mu'adhdhin and she used to act as imām of the people of her house.⁸

(Ah. VI, 405.)

9 Abū Hurairā reported that The Messenger of Allāh, peace and blessings of Allah be on him, said :

"When one of you leads the prayer for the people, he should lighten it, for among them is the weak one and the sick one and the old one; and when one

man is chosen by mistake or if he commits such a sin after he has been chosen, he must be followed so long as he is not removed from that office, as no organization can be maintained otherwise.

* This shows that a woman may act as imām. There is nothing to show that there were no males among the people of her house; on the other hand, it is clearly stated that she had a mu'adhdhin who was evidently a male.'

يَوْمُ النَّاسَ وَ هُوَ آغْمَى ☆

٨-عَنْ أُمِّ وَرَقَةَ وَ كَانَتْ قَدْ

جَعَتْ الْقُرْآنَ وَ كَانَ النَّبِيُّ ﷺ

قَدْ أَمْرَهَا أَنْ تَؤْمِنَ أَهْلَ دَارِهَا

وَ كَانَ لَهَا مُؤَذِّنٌ وَ كَانَتْ تَؤْمِنَ

أَهْلَ دَارِهَا ☆

٩-عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ

الله ﷺ قَالَ إِذَا صَلَّى أَحَدُكُمْ

لِلنَّاسِ فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ

الضَّعِيفَ وَ السَّاقِيمَ وَ الْكَبِيرَ وَ

of you prays alone, he may lengthen (it) as he likes." (B. 10 : 62.)

اَذَا صَلَّى اَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوَّلْ

ماشأة ☆

10 Barā' said,

It was the practice that when the Messenger of Allāh, peace and blessings of Allah be on him, said *sami' allāhu li-man hamidahū*, none of us bent down his back (for falling down in prostration) until the Prophet, peace and blessings of Allah be on him, fell down in prostration, and then we fell down in prostration after him." (B. 10 : 52.)

١١-عَنْ البراءِ قَالَ كَانَ

رَسُولُ اللهِ عَلَيْهِ السَّلَامُ اَذَا قَالَ سَمِعَ اللهُ
مِنْ حَمْدِهِ لَمْ يَحْنَ اَحَدٌ مِنَ الظَّاهِرَةِ
حَتَّى يَقُولَ النَّبِيُّ عَلَيْهِ السَّلَامُ سَاجِدًا ثُمَّ
نَعْ سَجُودًا بَعْدَهُ ☆

11 Abū Huraira said,
The Messenger of Allāh, peace and blessings of Allah be on him, said :

"When you come to prayer, and we have fallen down in prostration, fall down in prostration and do not count it as anything, and whoever joins in one rak'a joins the prayers." *

(AD-Msh. 4 : 28.)

١٢-عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ

رَسُولُ اللهِ عَلَيْهِ السَّلَامُ اَذَا جَتَّمْتُمْ إِلَى
الصَّلَاةِ وَنَحْنُ سَاجِدُونَ فَاسْجُدُوْا
وَلَا تَعْدُوهُ شَيْئًا وَمَنْ ادْرَكَ

رَكْعَةً فَقَدْ اَدْرَكَ الصَّلَاةَ ☆

* If a man joins the congregational service in sajda, it should not be counted as a rak'a, from which it follows that if he joins it in rukū', it shall be counted as a rak'a.

12 Samura said,
The Messenger of
Allāh, peace and blessings
of Allah be on him, com-
manded us that when we
were three, one of us
should stand in the front.

(Tr-Msh. 4 : 25.)

13 Abū Huraira said,
The Messenger of
Allāh, peace and blessings
of Allah be on him, said :

"Keep the imām in the
middle and close the open-
ings."¹⁰ (AD-Msh. 4 : 24.)

14 Ibn 'Abbās said,
I said my prayers
with the Prophet, peace and
blessings
of Allah be on him, on a certain night
and I stood on his left, and
the Messenger of Allāh,
peace and blessings
of Allah be on him, took hold of
my head from behind me
and placed me on his right

١٣ عَنْ سَمْرَةَ قَالَ أَمْرَنَا
رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا كُنَّا ثَلَاثَةَ
أَنْ يَتَقَدَّمَنَا أَحَدُنَا ☆

٤ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ تَوَسَّطُوا الْإِمَامَ
وَسُدُّوا الْخَلَلَ ☆

٥ عَنْ ابْنِ عَبَّاسٍ قَالَ صَلَّيْتُ
عَنِ النَّبِيِّ عَلَيْهِ السَّلَامُ ذَاتَ لَيْلَةَ فَقَمَتُ
عَنْ يَسَارِهِ فَأَخَذَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ
بِرَاسِيِّ مِنْ وَرَائِيِّ فَجَعَلَنِي عَنْ

¹⁰ Hh. 12, 13 give the position of the imām. He should stand in the front, forming a row by himself, and he should also be in the middle, so that the rows behind him should have an equal number of men on his right and left.

hand, then he said prayers.¹¹

(B. 10 : 77.)

15 'Ā'isha said,
The Messenger of
Allāh, peace and blessings of Allah be on him, used to
say his prayers at night in
his enclosure, and the wall
of the enclosure was low,
so the people saw the
person of the Prophet,
peace and blessings of Allah be on him (standing in
prayers), and some people
got up and followed him
in his prayers.¹²

(B. 10 : 80.)

يَعْيِنُهُ فَصْلٌ ☆

١٦-عَنْ عَائِشَةَ قَالَتْ كَانَ
رَسُولُ اللهِ عَلَيْهِ السَّلَامُ يَصْلِي مِنَ اللَّيْلِ فِي
حُجَّةِهِ وَ جَدَارُ الْحُجَّةِ قَصِيرٌ
فَرَأَى النَّاسُ شَخْصَ النَّبِيِّ عَلَيْهِ السَّلَامُ
فَقَامَ أَنَّاسٌ يَصْلُونَ بِصَلَاةِ النَّبِيِّ ☆



¹¹ If there are only two men in a congregational service, they should stand in the same row, the imām standing on the left. If, however, a third man joins later, either the imām should go forward and stand in front, or the first follower should step behind forming with the new-comer a row behind the imām.

¹² This was the Holy Prophet's tahajjud prayer in the mosque during Ramadān. The enclosure was made of mats. The hadīth shows that there is no harm if anything intervenes between the imām and the congregation.

CHAPTER IX

INSTITUTION OF PRAYER

1. "Recite that which has been revealed to thee of the Book, and establish prayer; surely prayer keeps one away from indecency and evil" (29 : 45).
2. "And establish prayer in the two parts of the day and in the first hours of the night; surely good deeds take away evil deeds: this is a reminder to the mindful" (11 : 114).
3. "Establish prayer, from the declining of the sun till the darkness of the night, and the morning recitation, surely the morning recitation is witnessed" (17 : 78).
4. "Surely prayer is a timed ordinance for the believers" (4 : 103).
5. "Guard (your) prayers and the most excellent prayer, and stand up truly obedient to Allah" (2 : 238).
6. "Woe to the praying ones, who are unmindful of their prayers, who pray to be seen, and withhold alms" (107 : 4-7).

In this chapter I have collected the hadith relating to the times of prayer and other external circumstances relating to it, while the prayer-service itself is dealt with in the next chapter.

Prayer was made an institution by Islām. It was not left to individual choice to resort to prayer when and how one liked. The order to establish prayer as an institution is very frequent in the Holy Qur'ān, the first three verses quoted above being given as an example. The purification of the mind is the great aim (vv. 1, 2; h.h. 1, 2), which is attained by resorting to the remembrance of Allah time after time in the midst of one's worldly pursuits. The spirit to serve humanity is also imbibed through prayer; and unless that spirit is imbibed, prayer is simply a show (v. 6). The times of prayer were fixed by Divine ordinance (v. 4). There is a continuity in prayer from the declining of the sun till the darkness of the night (v. 3)—early afternoon, late afternoon, after sunset and early hours of the night (h. 3)—and then there is a break till dawn (v. 3), which is the time of the fifth prayer (h. 3).

To say prayer purposely when the sun is rising, or when it is setting, is prohibited (ḥ. 5). The two afternoon prayers and the two early night prayers may be combined (ḥ. 6). The morning and the late afternoon prayer must not be missed on any account (ḥ. 7). When a prayer has been unavoidably missed (ḥ. 8), or when one forgets the saying of a prayer (ḥ. 9), the prayer must be said at the first opportunity. It is undesirable to sleep before the 'Ishā' prayer or engage in unnecessary talk after it (ḥ. 10). Everything must be avoided which may distract one's attention from prayer (ḥḥ. 11-13). One must not hurry for prayer, for it would destroy the calm of mind which is so essential for prayer (ḥ. 14); nor should one when taking food make haste and leave his food for the sake of prayer (ḥ. 15). Prayer may be said even when riding (ḥ. 16), in a boat or a railway carriage. As regards dress, a man may wear any dress that he can afford or that is convenient for him, and prayer may be said even in knickers and shirt (ḥ. 17). It is not proper for any one to pass in front of the man who is praying (ḥ. 18), and a *sutra* may be set up when prayer is said in an open place.

1 Abū Huraira reported that
He heard the Messenger
of Allāh, peace and blessings
of Allāh be on him,
say :

"Tell me if there is a stream at the door of one of you, in which he bathes five times every day, what dost thou say, will it leave anything of his dirt?"

They said, It would not leave anything of his dirt.
He said:

"This is the likeness of the five prayers, with which

أَعْنَىٰ إِبْرَاهِيمَ قَاتَلَهُ سَمْعُ رَسُولَ
اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَرَيْتُمْ لَوْ أَنَّ نَهَرًا
بَيْبَابِ أَحَدٍ كُمْ يَغْتَسِلُ فِيهِ كُلَّ
يَوْمٍ خَمْسًا مَا تَقُولُ ذَالِكَ
يُبَقِّي مِنْ دَرَنَهُ قَالُوا لَا يَبْقَى مِنْ
دَرَنَهُ شَيْئًا قَالَ فَذَلِكَ مَثَلُ
الصَّلَوةِ الْخَمْسِ يَمْحُوا اللَّهُ بِهَا

Allāh blots out (all) faults."¹ (B. 9 : 6.)

الْخَطَايَا ☆

2 Anas reported The Prophet, peace and blessings of Allah be on him, said :

"When one of you says prayers, he holds confidential intercourse with his Lord."² (B. 9 : 8.)

3 Ibn 'Abbās said, The Messenger of Allāh, peace and blessings of Allah be on him, said :

"Gabriel acted as imām for me twice in the (Sacred) House; so he said the Zuhr prayer with me when the sun had declined from the meridian and (the shadow) was the measure of a thong, and he said the Asr prayer with me when the shadow of everything was the like of it, and he said the Maghrib prayer

٢- عَنْ أَنَسِ قَالَ النَّبِيُّ ﷺ

إِنَّ أَحَدَكُمْ إِذَا صَلَّى يُنَاجِي رَبَّهُ ☆

٣- عَنْ أَبْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ

اللهِ عَزَّ وَجَلَّ أَمَنَّى جِبْرِيلُ عِنْدَ
الْبَيْتِ مَرَّتَيْنِ فَصَلَّى بِالظَّهَرِ
حِينَ زَالَتِ الشَّمْسُ وَ كَانَ
قَدْرَ الشَّرَاثِ وَ صَلَّى بِالعَصْرِ
حِينَ صَارَ ظَلُّ كُلِّ شَيْءٍ مِثْلَهُ وَ

¹ This hadīth should be interpreted in the light of the Qur'ān which says as quoted in the heading: "Prayer keeps one away from indecency and evil" (v. 1). By the blotting out of faults is therefore meant curbing the tendency to go against Divine injunctions. The man, who feels himself in the Divine presence five times a day, has his mind purified of all dross, just as the bather is purified of physical dirt.

² That is the essence of prayer; a man should feel when praying that he is alone before his Maker, and he should open his mind to Him in its fulness.

with me when one who fasts breaks the fast, and he said the 'Ishā' prayer with me when redness in the horizon had disappeared, and he said the Fajr prayer with me when food and drink are prohibited to one who fasts. When it was the next day, he said with me the Zuhra prayer when the shadow (of a thing) was the like of it, and he said with me the 'Asr prayer when the shadow (of a thing) was its double, and he said with me the Maghrib prayer when one who fasts breaks the fast, and he said with me the 'Ishā' prayer when one-third of the night had passed, and he said with me the Fajr prayer when the dawn was bright. Then he turned to me and said, O Muḥammad! This is the

صَلَّى بِالْمَغْرِبَ حِينَ آفَطَرَ
 الصَّائِمُ وَصَلَّى بِالْعِشَاءِ حِينَ
 غَابَ الْشَّفَقُ وَصَلَّى بِالْفَجْرِ حِينَ
 حَرَمَ الطَّعَامُ وَالشَّرَابُ عَلَى الصَّائِمِ
 فَلَمَّا كَانَ الْفَدْ صَلَّى بِالظَّهَرِ حِينَ
 كَانَ ظِلُّهُ مُثِلُّهُ وَصَلَّى بِالْعَصْرِ
 حِينَ كَانَ ظِلُّهُ مُثِلُّهُ وَصَلَّى
 بِالْمَغْرِبَ حِينَ آفَطَرَ الصَّائِمُ وَ
 صَلَّى بِالْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ وَ
 صَلَّى بِالْفَجْرِ فَاسْفَرَ ثُمَّ التَّفَتَ إِلَى
 فَقَالَ يَا مُحَمَّدُ هَذَا وَقْتُ الْأَنْبِيَاءِ
 مِنْ قَبْلِكَ وَالْوَقْتُ مَا بَيْنَ هَذِينِ

time of the prophets before thee, and the time is between these two times."³

(AD., Tr-Msh. 4 : 1.)

4 Ibn 'Abbās reported that The Prophet, peace and blessings of Allah be on him,

forbade prayer after the morning prayer till the sun brightens, and after 'Aṣr till it sets.⁴

(B. 9 : 30.)

5 Ibn 'Umar said, The Messenger of Allāh,

peace and blessings of Allah be on him, said :

"Do not purposely seek

الْوَقْتَيْنِ ☆

٤-عَنْ أَبْنَ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ

نَهَىٰ عَنِ الصَّلَاةِ بَعْدَ الصَّبَحِ حَتَّىٰ

تُشَرِّقَ الشَّمْسُ وَبَعْدَ الْعَصْرِ حَتَّىٰ

تَغْرِبُ ☆

٥-عَنْ أَبْنَ عُمَرَ قَالَ رَسُولُ

الله ﷺ لَا تَحْرِرُوا بِصَلَاتِكُمْ

³ This is a comprehensive hadīth relating to the times of prayer. It further shows that the mode of prayer, the rak'as and the time thereof were taught to the Holy Prophet by Divine revelation, as it was Gabriel who led the prayers and the Holy Prophet followed him. Gabriel pointed out the time-limits within which different prayers could be said. The different times thus are : Zuhra—when the sun begins to decline till 'Aṣr; 'Aṣr—when the sun is about midway on its course to setting till it begins to set; Maghrib—after the sun sets till the disappearance of the red glow in the west; 'Ishā—after the disappearance of the red glow till midnight (as other hadīth show); Fajr—after dawn till sunrise. Where the days are too short, the Zuhra and the 'Aṣr prayers may be combined, and where the nights are too short, the Maghrib and the 'Ishā' may be combined (h. 6). Where the days or nights extend over 24 hours, the times of prayer may be fixed in accordance with the times of work and rest. Thus the morning prayer may be said on rising from sleep, the Maghrib and the 'Ishā' when going to bed, and the Zuhra and the 'Aṣr in the middle of the day's work.

⁴ The Fajr prayer is the last prayer of the night, and the 'Aṣr the last prayer of the day. As h. 7 shows, these two prayers are given a special importance.

in your prayer the rising of the sun or the setting of it."⁵ (B. 9 : 30.)

6 Ibn 'Abbās reported that The Prophet, peace and blessings of Allah be on him, said prayers in Madina seven (rak'as) and eight (rak'as) Zuhra and 'Aṣra and Maghrib and 'Ishā'. (B. 9 : 12.)

7 Fadzāla said, The Messenger of Allāh, peace and blessings of Allah be on him, taught me, and there was in what he taught me (the command): "And be mindful of the five prayers." He said, I said, These hours are such that I have (other)

طلوعَ الشَّمْسِ وَلَا غُرْبَهَا ☆

٦-عَنْ أَبْنَى عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ وَصَلَّى بِالْمَدِينَةِ سَبْعًا وَنَمَّا يَأْتِيَ الظَّهَرُ وَالعَصْرُ وَالْمَغْرِبُ وَالْعِشَاءُ ☆

٧-عَنْ فَضَالَةَ قَالَ عَلِمْتِنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ فَكَانَ فِيمَا عَلِمْتِنِي وَحَفَظَ عَلَى الصَّلَاةِ الْخَمْسِ قَالَ قُلْتُ أَنَّ هَذِهِ سَاعَاتٌ لَّيْ فِيهَا

⁵ What is forbidden is the commencing of prayer purposely when the sun is setting or when it is rising. If, however, a man begins his prayer before the setting of the sun, and it begins to set when he is still praying, he should finish his prayer. Similarly in the case of the rising of the sun. The prohibition aims at avoiding resemblance with sun-worshippers.

This hadīth allows the combining of Zuhra with 'Aṣra prayer and that of Maghrib with 'Ishā'. According to another hadīth (Ah. I, 223), the Holy Prophet did this when there was "neither danger nor rain," and he did this so that "his umma may not be in difficulty." This shows that the prayers spoken of may be combined in case of danger or rain, and even when there is no such reason. The combined prayers may be said at either prayer time. In combining prayers the sunna that fall between the two prayers are dropped.

business to attend to there-in, so command me something comprehensive so that when I have done it, it should suffice me. He said : "Be mindful of the two 'Asr prayers." This was not known in our idiom. So I said, what are the two 'Asr prayers ? He said : "A prayer before the rising of the sun and a prayer before the setting of it."

(AD. 2 : 2.)

8 Jābir⁵ reported that 'Umar ibn al-Khattāb came on the day of the Ditch⁶ after the sun had set, and he began to abuse the unbelieving Quraish. He said, O Messenger of Allāh ! I could not manage to say the 'Asr prayer

أَشْغَلُ فُرْنِي بَأْمِرٍ جَامِعٍ إِذَا
فَعَلْتُهُ أَجْزَأَ عَنِي فَقَالَ حَفِظْ عَلَى
الْعَصْرَيْنِ وَمَا كَانَتْ مِنْ لُغْتَنَا
فَقُلْتُ وَمَا الْعَصْرَانِ فَقَالَ صَلْوَةٌ
قَبْلَ طُلُوعِ الشَّمْسِ وَصَلْوَةٌ قَبْلَ
غُرْ وَبِهَا ☆

٨-عَنْ جَابِرِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ
جَاءَ يَوْمَ الْخَنْدَقِ بَعْدَ مَا غَرَّبَتِ
الشَّمْسُ فَجَعَلَ يَسْبُ كُفَّارَ قُرَيْشٍ
قَالَ يَا رَسُولَ اللَّهِ مَا كَدْتُ أُصَلِّي

⁵ The ḥadīth does not mean that only two prayers are sufficient. It only lays stress on their special importance. Or, perhaps the man found it difficult to attend the congregational prayer five times daily, and he was told to be mindful specially of these two prayers and not to miss them in congregation.

⁶ Also known as the battle of Ahzāb or Confederates, which took place in 5 A.H.

until the sun was about to set. The Prophet, peace and blessings of Allah be on him, said: "I call Allāh to witness that I (too) have not said it." Then we got up towards Buṭhān, and he performed ablutions for prayer, and we too performed ablutions for it, and he said the 'Asr (prayer) after the sun had set, and after that he said the Maghrib (prayer)."

(B. 9 : 36.)

9 Anas reported on the authority of the Prophet, peace and blessings of Allah be on him, (who) said:

"Whoever forgets (the saying of) a prayer, let him say the prayer when he remembers it; there is no atonement for it but this, 'Establish the prayer for My remembrance'."¹⁰

(B. 9 : 37.)

* When the prayer-time is missed unavoidably, it may be said even after the time for it has passed.

¹⁰ A long ḥadīth is narrated by Bukhārī, showing that when sleep overcomes a person, and he misses the prayer at the right time, he should say it when he gets up (B. 9 : 35).

العَصْرَ حَتَّىٰ كَادَتِ الشَّمْسُ

نَفَرَبُ قَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ وَاللهُ

مَا صَلَيْتُهَا فَقَمْنَا إِلَى بُطْحَانَ

فَتَوَضَّأَ لِلصَّلَاةِ وَتَوَضَّأَنَا لَهَا

فَصَلَّى العَصْرَ بَعْدَ مَا غَرَبَ

الشَّمْسُ ثُمَّ صَلَى بَعْدَهَا الْمَغْرِبُ ☆

٩-عَنْ أَنَّسٍ عَنِ النَّبِيِّ عَلَيْهِ السَّلَامُ قَالَ

مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ اذَا ذَكَرَ

لَا كَفَارَةَ لَهَا إِلَّا ذَلِكَ أَقِيمَ

الصَّلَاةُ لِذَكْرِي ☆

10 Abū Barza reported that The Messenger of Allāh, peace and blessings of Allah be on him, disliked sleeping before the 'Ishā' (prayer) and conversation after it.¹¹ (B. 9 : 23.)

11 Anas said, 'Ā'iša had a figured curtain of red wool, with which she had covered a side of her apartment. The Prophet, peace and blessings of Allah be on him, said : "Remove from us thy curtain, for its figures come before me in my prayers."¹²

(B. 8 : 15.)

12 'Ā'iša said, I asked the Messenger of Allāh, peace and blessings of Allah be on him, about casting side glances in prayer. He said :

¹¹He disliked it, because one who went to sleep before he said the prayer might miss the prayer altogether; and because he wanted prayer to be the last act before going to bed, so that he should go to bed with a prayerful mind.

¹²In order to apply the mind fully to prayer, it was necessary that there should be nothing, even in the environment, which should lead the mind away from it. That is also the reason why the mosque should be a simple structure.

١٠-عَنْ أَبِي بَرْزَةَ أَنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ كَانَ يَكْرَهُ النَّوْمَ قَبْلَ الْعَشَاءِ وَالْحَدِيثَ بَعْدَهَا ☆

١١-عَنْ آنَسِ فَالَّذِي قَرَأَ لِعَائِشَةَ سَرَّتْ بِهِ جَانِبَ بَيْتِهَا فَقَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ أَمْيَطْ عَنَ قِرَامِكَ هَذَا فَإِنَّهُ لَا تَرَأَلُ تَصَاوِيرَهُ تَعْرِضُ فِي صَلَاتِي ☆

١٢-عَنْ عَائِشَةَ قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْأَنْفَاتِ

"That is a snatching from the prayer of the servant, which the devil snatches away by deceit."¹³

(B. 10 : 93.)

13 Zainab, wife of 'Abd Allāh ibn Mas'ūd, said, The Messenger of Allāh, peace and blessings of Allah be on him, said to us:

"When one of you goes to the mosque, let her not use scent."¹⁴

(M-Msh. 4 : 23.)

14 Abū Qatāda said, While we were saying our prayers with the Prophet, peace and blessings of Allah be on him, he suddenly heard noise of (running) people. When he finished the prayer, he said, "What was the matter with you?"

"Casting side glances would undoubtedly divert the attention from prayer, and this is not desirable. This is called a snatching away by the devil.

"This order is also meant as a precaution against distraction. But scent was recommended on Fridays on account of the larger gatherings.

فِي الصَّلَاةِ فَقَالَ هُوَ اخْتِلَاصٌ

بِحَنْكَسَةِ الشَّيْطَانِ مِنْ صَلَاةِ الْعَبْدِ ☆

١٣-عَنْ زَيْنَبَ اُمِّ رَأْمَةِ عَبْدَ اللَّهِ

ابْنِ مَسْعُودٍ قَالَتْ قَالَ لَنَا رَسُولُ

اللَّهِ عَلَيْهِ أَذْنًا شَهَدَتْ أَحَدًا كُنَّ

الْمَسْجِدَ فَلَا تَمْسَ طِبَابًا ☆

١٤-عَنْ أَبِي قَتَادَةَ قَالَ

بِسْمِنَا نَحْنُ نُصَلِّي مَعَ النَّبِيِّ

عَلَيْهِ أَذْسِعَ جَلَبَةَ رِجَالٍ فَلَمَّا

صَلَّى قَالَ مَا شَانُوكُمْ

They said, We were hastening for the prayer. He said :

"Do not do so; when you come to prayer, you should be perfectly calm; then whatever part of it you overtake, say (it with the imām), and complete the part that has escaped you." ^{١٨} (B. 10 : 20.)

15 Ibn 'Umar said,
The Prophet, peace and blessings of Allah be on him, said :

"When one of you is taking food, let him not hasten until he satisfies his need, even though the iqāma for prayer has been recited." (B. 10 : 42.)

16 Jābir said,
The Prophet, peace and blessings of Allah be on him, used to say his prayers on his riding camel in

قَالُوا اسْتَعْجَلْنَا إِلَى الصَّلَاةِ قَالَ
فَلَا تَفْعَلُوا إِذَا أَتَيْتُمُ الصَّلَاةَ
فَعَلَيْكُمُ السَّكِينَةُ فَمَا أَدْرَكْتُمْ
فَصَلُوْا وَمَا فَاتَكُمْ فَاقْتُلُوا ☆

١٥- عَنْ أَبْنَى عُمَرَ قَالَ قَالَ
الَّذِي يَعْلَمُ إِذَا كَانَ أَحَدُكُمْ عَلَى
الطَّعَامِ فَلَا يَعْجَلْ حَتَّى يَقْضِي
حَاجَتَهُ مِنْهُ وَإِنْ أُقْيِمَتِ الصَّلَاةُ ☆

١٦- عَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ
يُصْلِي عَلَى رَاحْلَتِهِ حِثْ

^{١٨} Everything which disturbs the calm of mind, should be avoided, as this would be inconsistent with a prayerful attitude. Muslims need a calm atmosphere within and without the mosque, and this is the reason why they resent music before mosques.

whichever direction it turned with him ; but when he intended to say the obligatory prayer, he got down and faced towards the Qibla.¹⁶ (B. 8 : 31.)

17 Abū Huraira said,
A man got up before
the Prophet, peace and blessings of Allah be on him,
and asked him about praying in one garment. He said : "Can every one of you get two garments?" Then a man asked 'Umar, and he said, When Allāh gives ample, then you should use amply ; a man wore his garments, a man prayed in a waist-wrapper and an outer garment, in a waist-wrapper and a shirt, in a waist-wrapper and a

تَوَجَّهَتْ بِهِ فَإِذَا أَرَادَ الْفَرِيْضَةَ

نَزَلَ فَاسْتَقَبَلَ الْقِبْلَةَ ☆

١٧- عَنْ أَبِي هُرَيْرَةَ قَالَ قَامَ

رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ عَنِ
الصَّلَاةِ فِي التَّوْبَةِ الْوَاحِدِ فَقَالَ
أَوْ كَمْ يَجِدُ ثَوِينَ ثُمَّ سَأَلَ
رَجُلٌ عُمَّسٌ فَقَالَ إِذَا وَسَعَ اللَّهُ
فَأَوْسَعُوا جَمْعَ رَجُلٍ عَلَيْهِ شِيَابَهِ
صَلَّى رَجُلٌ فِي اِزَارٍ وَرِدَاءٍ
فِي اِزَارٍ وَقَيْصَنْ فِي اِزَارٍ وَقَبَاءٍ

¹⁶ This could be done in the case of a camel or a horse. A man who is in a boat or in a railway carriage should turn his face to the nearest direction to Qibla in the first instance, but he is not required to continue changing the direction as the boat or the railway changes its direction.

cloak, in trousers and outer garment, in trousers and a shirt, in trousers and a cloak, in knickers and a cloak, in knickers and a shirt, and I think he said, in knickers and an outer garment.¹⁷ (B. 8 : 9.)

فِي سَرَّاوِيلَ وَرِدَاءٌ فِي سَرَّاوِيلَ
وَقَبِيصٌ فِي سَرَّاوِيلَ وَقَبَاءٌ فِي
تُبَانٌ وَقَبَاءٌ فِي تُبَانٌ وَقَبِيصٌ
قَالَ وَأَخْسِبَهُ قَالَ فِي تُبَانٌ
وَرِدَاءٌ ☆

18 Abū Juhaim said,
The Messenger of Allāh, ^{peace and blessings of Allah be on him,} said :
"Did the passer in front of one who is praying know what burden is on him, it would be better for him to wait for forty (days) than that he should pass in front of him." ¹⁸ (B. 8 : 101.)

١٨-قَالَ أَبُو جُهَيْمٍ قَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ لَوْ يَعْلَمُ الْمَارِيْنَ يَدِيْ
الْمُصَلِّيِّ مَاذَا عَلَيْهِ لَكَانَ أَنْ
يَقْفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ
يَمْرُ بَيْنَ يَدِيهِ ☆

¹⁷ A man must be decently dressed according to his means. Any dress, that is regarded as decent in society, is looked upon as decent for prayers.

¹⁸ This is forbidden, because by so doing a man would distract the attention of the person who is praying. The Holy Prophet set up a *sutra*—a spear or a staff, etc.—in front of him when praying in an open place (B. 8 : 90).

CHAPTER X

PRAYER-SERVICE

1. "O you who believe! Do not go near prayer when you are intoxicated until you know what you say" (4 : 43).

2. "And when you journey in the earth, there is no blame on you if you shorten the prayer" (4 : 10).

3. "And when thou art amongst them and leadest them in prayer, let a party of them stand up with thee.....then when they have prostrated themselves, let them go to your rear, and let another party who have not prayed come forward and pray with thee" (4 : 102).

4. "And they who pass the night prostrating themselves before their Lord and standing" (25 : 64).

5. "Thou wilt see them bowing down, prostrating themselves, seeking grace from Allah and pleasure" (48 : 29).

6. "O you who believe! Bow down and prostrate yourselves and serve your Lord" (22 : 77).

7. "Those who remember Allah, standing and sitting" (3 : 190).

Every prayer-service consists of two, three or four units (h. 1), the unit being called a *rak'a* (lit., *an act of bowing*) which consists of *qiyām* (standing), *rukū'* (bowing of the head and body), *sajda* (prostration) and *jalsa* or *qa'da* (sitting), in the order in which they are mentioned. These are all the worshipful positions which a man can adopt, and they are mentioned in the Holy Qur'an in different places, not of course in this order (vv. 3—7.) It will be noted that after giving the number of *rak'as* in a particular prayer it is added, "and after it two *rak'as*" (h. 1). This latter is the supererogatory part (*nafl*), which is said singly and is commonly known as *sunna* (the Prophet's practice), as distinguished from the congregational prayer which is called *mālikūba* (*obligatory*) (H. vii : 4), and is commonly known as *fardz*. There is perfect agreement in the whole Muslim world as to the number of *rak'as* in the congregational service. In the case of prayers consisting of four *fardz* *rak'as*, the number of *rak'as* is halved when journeying, while the *sunna* may be dropped.

altogether (v. 2; h. 32). A full description of the different postures of the rak'a—a practical revelation to the Holy Prophet (H. ix : 3)—and the arrangement in which they follow each other are given in h. 3. Further details relating to these postures are contained in hh. 4-7.

Every posture or change from one posture to another is connected with some kind of dhikr,* and the man who pray's should know its significance (v. 1; h. 8). The most frequently occurring dhikr in prayer is the *takbir* (*magnifying*), i.e., the utterance of *Allāhu Akbar* (*Allāh* is the Greatest). These words are uttered first when a man begins the prayer-service and then on every change from one position to another, except when he rises from *rukū'* (h. 9). An additional dhikr after rising from *rukū'* is mentioned in h. 19. After the first utterance of *Allāhu Akbar*, one or other of the dhikrs mentioned in hh. 10, 11 is uttered in a voice audible to oneself only. The latitude given in this matter shows that any other prayer may be added. It is, however, with the *Fātiha* that the service really opens (h. 12). It is so essential to prayer that without it no prayer is acceptable (h. 13). The recital of the *Fātiha* is followed by *A'min*, which should be uttered in a loud voice when the *Fātiha* is recited in a loud voice (h. 14). In the first two rak'as the *Fātiha* is followed by the recital of any portion of the Holy Qur'an (hh. 15, 16). There are many forms of dhikr for *rukū'* and *sajda* (hh. 17, 18), to which any prayer in any language may be added, especially in *sajda*, in which state a person is enjoined to make most petitions, as he is nearest to God when he humbles himself most (h. 21). In fact, the whole of the prayer-service is a petition to the Divine Being, and any prayer may be addressed in any position, so much so that the Holy Prophet used to address prayers even when reciting the Holy Qur'an (h. 18). Special intercessory prayers were offered on rising from *rukū'* (h. 20). A 'prayer is also addressed in the respite between the two *sajdas* (h. 22). Prayers are also offered in the sitting position (hh. 23—26). But like a petitioner who takes advantage of an opportunity for being heard, some sort of dhikr is resorted to even after the prayer is finished (hh. 28, 29). The service ends with *taslim* (h. 27).

Some points of minor importance are added at the end. The first relates to the procedure to be adopted when a mistake is made through forgetfulness (hh. 30, 31); the second to prayer when journeying and to the duration of the journey (hh. 32, 33).

* *Dhikr* means literally *remembrance*, and in relation to prayer it includes all utterances regarding the praise and glorification of God, recitations from the Holy Qur'an and supplications to God.

1 Ibn 'Umar said,
I prayed with the Messenger of Allāh, peace and blessings of Allah be on him, when staying at home and when journeying; so he said the Zuhra prayer, when staying at home, four rak'as and after it two rak'as, and he said the 'Asr prayer four rak'as and there was nothing after it, and he said the Maghrib prayer three rak'as and after it two rak'as, and he said the 'Ishā' prayer four rak'as; and he said the Zuhra prayer, when journeying, two rak'as and after it two rak'as, and the 'Asr two rak'as and there was nothing after it, and the Maghrib three rak'as and after it two rak'as,

أَعْنَبْ ابْنِ عُمَرَ قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ عَلَيْهِ وَسَلَّمَ فِي الْحَضْرَةِ وَالسَّفَرِ فَصَلَّى الظَّهَرَ فِي الْحَضْرَةِ أَرْبَعًا وَبَعْدَهَا رَكْعَتَيْنِ وَصَلَّى الْعَصْرَ أَرْبَعًا وَلَيْسَ بَعْدَهَا شَيْئًا وَصَلَّى الْمَغْرِبَ ثَلَاثَانِ وَبَعْدَهَا رَكْعَتَيْنِ وَصَلَّى الْعَشَاءَ أَرْبَعًا وَصَلَّى فِي السَّفَرِ الظَّهَرَ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ وَالْعَصْرَ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ وَلَيْسَ بَعْدَهَا شَيْئًا وَالْمَغْرِبَ ثَلَاثَانِ وَبَعْدَهَا

and the 'Ishā' two rak'as
and after it two rak'as.'

رَكْعَتَيْنِ وَالْعَشَاءَ رَكْعَتَيْنِ وَ

(Ah. II, 90.)

بَعْدَهَا رَكْعَتَيْنِ ☆

2 Aishā reported that

The Prophet, peace and blessings of Allah be on him, never omitted saying four rak'as before Zuhr and two rak'as before Fajr.²

(B. 19 : 34.)

٢-عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ

كَانَ لَا يَدْعُ أَرْبَعًا قَبْلَ الظَّهَرِ

وَرَكْعَتَيْنِ قَبْلَ الْفَجْرَ ☆

3 Abū Huraira reported that
A man entered the

٣-عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا

² Rak'a (from *raka'a*, he bent or bowed down), taken as meaning a single act of standing in prayer, is really a unit in the Islamic institution of prayer. It consists really of all the four possible worshipful positions, viz., standing, bowing down, prostration and sitting. Its full description is given in h. 4. A man first stands in prayer, then bows down, then stands upright again, then falls down in prostration, then raises himself up and sits down, then falls down in prostration again and then raises himself up again. This is called one rak'a. After every two rak'as the sitting position is assumed for a longer time. The standing position is called *qiyām*, the bowing down *rukū'*, the prostration *sajda*, and the sitting position *jalsa* when it is a short sitting between the two *sajdas*, and *qa'da* when it is a longer sitting for reciting *tashahhud* after two rak'as or at the end of prayer. This *ḥadīth* contains full details of the number of rak'as for the different prayers with the exception of Fajr, which consists of two rak'as, but the statement made here that *nafl* or *sunna* rak'as were said during journeys is contradicted by *Bukhārī* (h. 32).

³ From the *ḥadīth* that have gone before it appears that he said two rak'as before Zuhr. It is, therefore, reasonable to conclude that sometimes he said two rak'as sunna and sometimes four.

mosque, and the Messenger of Allāh, peace and blessings of Allah be on him, was sitting in a corner of the mosque;he said, Teach me, O Messenger of Allāh ! He said :

" When thou risest for the prayer, then perform the ablution in a right manner, then turn thy face towards the Qibla, then say *Allāhu Akbar*, then recite what thou canst afford of the Qur'ān, then bowdown until thou art at rest in bowing down (*rukū'*), then raise thyself up until thou art firm in the standing posture, then fall down in prostration until thou art at rest in prostration, then raise thyself up until thou art at rest in sitting, then fall down in prostration until thou art at rest in prostration, then raise thyself up until thou art at

دخلَ المسجِدَ وَرَسُولُ اللهِ عَلَيْهِ السَّلَامُ
 جَالِسٌ فِي نَاحِيَةِ الْمَسجِدِفَقَالَ
 عَلِمْتِي يَا رَسُولَ اللهِ فَقَالَ اذَا
 قُتِّلَتِي إِلَى الصَّلَاةِ فَاسْبِعْ الوضُوءَ
 ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبَسَ ثُمَّ
 اقْرَأْ بِمَا تِيسَرَ مَعَكَ مِنَ الْقُرْآنِ
 ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَ رَاكِعًا ثُمَّ
 ارْفَعْ حَتَّى تَسْتَوِي قَاعِدًا ثُمَّ اسْجُدْ
 حَتَّى تَطْمَئِنَ سَاجِدًا ثُمَّ ارْفَعْ
 حَتَّى تَطْمَئِنَ جَالِسًا ثُمَّ اسْجُدْ
 حَتَّى تَطْمَئِنَ سَاجِدًا ثُمَّ ارْفَعْ

rest in sitting'; and, according to one report, then raise thyself up until thou art firm in the standing posture; then do this in the whole of thy prayer."

(B. & M-Msh. 4 : 10.)

4 Abū Ḥumaid al-Sā'idi said, I best guard the prayer of the Messenger of Allāh, peace and blessings of Allah be on him, When he said *Allāhu Akbar*⁴ I saw him raise his hands to his shoulders; and when he performed the rukū', he firmly held his two knees with his two hands, and he bent his back (levelling it with his head); then when he raised his head, he stood erect until every bone of the spine returned to its

حَتَّى تَقْمِنَ جَالِسًا وَ فِي رَوَايَةٍ
ثُمَّ ارْفَعْ حَتَّى تَسْتَوِي قَانِعًا ثُمَّ
اَفْعَلْ ذَلِكَ فِي صَلَوةِكَ كُلُّهَا ☆

عَنْ أَبِي حَمِيدِ السَّاعِدِيِّ قَالَ
أَنَا كُنْتُ أَحْفَظُكُمْ لِصَلْوَةِ رَسُولِ
اللهِ عَلَيْهِ السَّلَامُ رَأَيْتُهُ إِذَا كَبَرَ جَعَلَ
يَدِيهِ حَذَّ وَ مَنْكِبَيْهِ وَ إِذَا رَكِعَ
أَمْكَنَ يَدِيهِ مِنْ رَكْبَتِهِ ثُمَّ
مَضَرَ ظَهَرَهُ فَإِذَا رَفَعَ رَاسَهُ
اسْتَوَى حَتَّى يَعُودَ كُلُّ فَقَارِ

⁴ This applies when two rak'as have been said.

⁵ This is called *takbir tahrīma*, the first takbir with which a person enters the state of prayer.

regular place ; and when he performed the sajda, he laid his fore-arms (on the ground), not spreading them out as a bed, nor contracting them (to his sides), and he made the tips of the toes of his two feet face towards the Qibla ; and when he sat after (finishing) two rak'as, he sat on his left foot and made the right one stand erect ; and when he sat after the last rak'a, he brought forward his left foot and made the other stand erect, and sat on his sitting-place.⁶

(B. 10 : 145.)

5 Sahl ibn Sa'd said,

Order was given to the people that in prayer a

مَكَانَهُ وَإِذَا سَجَدَ وَضَعَ يَدَيْهِ
غَيْرَ مُفْتَشٍ وَلَا قَابِضَهُمَا
وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ
رِجْلَيْهِ الْقَبْلَةَ فَإِذَا جَلَسَ فِي
الرَّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ
الْيُسْرَى وَنَصَبَ الْيُمْنَى فَإِذَا
جَلَسَ فِي الرَّكْعَةِ الْآخِرَةِ قَدَّمَ
رِجْلَهُ الْيُسْرَى وَنَصَبَ الْآخِرَى
وَقَعَدَ عَلَى مَقْعَدَتِهِ ☆

هـ-عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ
كَانَ نَاسٌ شَهُورٌ مَّا يَضَعُ

⁶ In this state the left foot was brought forward to make himself more at ease, as the sitting after the last rak'a lasted longer. According to B. 10:145, when a person is unable to take a particular position he may take any other in which he finds himself comfortable.

man should place his right hand on his left fore-arm.⁶

(B. 10 : 87.)

الرَّجُلُ الْيَدَ الْيُمْنِيَ عَلَى ذَرَاعِهِ

اليسرى في الصلاة ☆

6 Ibn 'Abbās said,

The Prophet, peace and blessings of Allah be on him, was commanded that he should perform sajda on seven members of the body, the forehead, the two hands, the two knees and the two feet, and that he should not arrange hair nor garments (while praying).

(B. 10 : 133.)

٦-عَنْ أَبْنَ عَبَّاسٍ قَالَ أَمْرٌ

النَّبِيُّ عَلَيْهِ السَّلَامُ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْضَاءِ وَلَا يُكْفَ شَعْرًا وَلَا ثُوبًا إِلَبَهَةً وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ

وَالرِّجْلَيْنِ ☆

7 Ibn 'Umar said,

When the Messenger of Allāh, peace and blessings of Allah be on him, sat in *tashahhud*⁸, he used to place his left hand on

٧-عَنْ أَبْنَ عُمَرَ قَالَ كَانَ

رَسُولُ اللهِ عَلَيْهِ السَّلَامُ إِذَا قَعَدَ فِي التَّشْهِيدِ وَضَعَ يَدَهُ اليسرى عَلَى

* This is the position of the hands in qiyām, whether the hands are placed on the breast or below the navel.

' Including the tip of the nose (B. 10 : 135).

* *Tashahhud* is the dhikr referred to in h. 23. It is so called because it ends with the Kalima *Shahāda*.

his left knee and his right hand on his right knee."

(M-Msh. 4 : 15.)

8 Anas reported on the authority of the Prophet, peace and blessings of Allah be on him, (who said) :

"When a person is drowsy in his prayers, let him go to sleep until he knows what he recites."¹⁰

(B. 4 : 53.)

9 Abū Huraira said,
When the Messenger of Allāh, peace and blessings of Allah be on him, got up for prayer, he used to say *Allāhu Akbar* when he assumed qiyām;

* The same is the position of the hands when one sits between the two sajdās.

¹⁰ This direction shows that the Holy Prophet wanted the people to know the significance of what they recited in their prayers. Mere repetition of words without understanding their meaning does not serve the real purpose of prayer. The recitations, which are essential in prayer-service, are so few that a child, as well as an adult, can learn their significance within three months. It may, however, be noted that some of the phrases, which are more frequently repeated in prayer, are understood by Muslims generally, whether they are educated or not, such as *Allāhu Akbar*, *Subḥāna Rabbiya-l-Āqīm*, etc. Moreover, the different postures are a great help in creating a prayerful mood.

رُكْبَتِهِ الْيُسْرَى وَوَضَعَ يَدَهُ

الْيَمْنَى عَلَى رُكْبَتِهِ الْيَمْنَى ☆

٨-عَنْ أَنَّسٍ عَنِ النَّبِيِّ ﷺ

قَالَ إِذَا نَعَسَ فِي الصَّلَاةِ فَلْيَنْمِ

حَتَّىٰ يَعْلَمَ مَا يَقُولُ ☆

٩-عَنْ أَبِي هُرَيْرَةَ يَقُولُ

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ

إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُولُ

then he said *Allāhu Akbar* when he bowed down for rukū'; then he said, "Allāh listens to him who praises Him", when he raised his back from rukū'; then he said while he was standing, "Our Lord, Thine is the praise"; then he said *Allāhu Akbar* when he fell down (in sajda); then he said *Allāhu Akbar* when he raised his head; then he said *Allāhu Akbar* when he performed the (second) sajda; then he said *Allāhu Akbar* when he raised his head; then he did this in the whole of his prayer until he finished it, and he said *Allāhu Akbar* when he rose from the sitting posture after two (*rak'as*¹¹).

(B. 10 : 117.)

نَمْ يُكَبِّرْ حِينَ يَرْكَعْ ثُمَّ يَقُولْ
 سَمِعَ اللَّهُ مِنْ حَمْدَهُ حِينَ يَرْفَعْ
 صَلْبَهُ مِنْ الرَّكْعَةِ ثُمَّ يَقُولْ
 وَهُوَ قَائِمٌ رَبِّنَا لَكَ الْحَمْدُ ثُمَّ
 يُكَبِّرْ حِينَ يَهُوَيْ ثُمَّ يُكَبِّرْ
 حِينَ يَرْفَعْ رَاسَهُ ثُمَّ يُكَبِّرْ
 حِينَ يَسْجُدْ ثُمَّ يُكَبِّرْ
 حِينَ يَرْفَعْ رَاسَهُ ثُمَّ يَفْعُلْ
 ذَالِكَ فِي الصَّلَاةِ كُلَّهَا حَتَّى
 يَقْضِيهَا وَيُكَبِّرْ حِينَ يَقْوِمُ مِنْ
 الشَّيْنَتَيْنِ بَعْدَ الْجُلُوسِ ☆

¹¹ This hadith mentions the different *adhkār* to be uttered in the change from one posture to another. It will be noted that except for what is uttered in rising from rukū', *Allāhu Akbar* (Allāh is the Greatest) is uttered in all other changes including the one when a person enters the state of prayer.

10 Abū Huraira said,
The Messenger of
Allāh, peace and blessings of Allah be on him, used to
remain silent between
the (opening) takbīr and
the recital (of the Qur'ān)
—I think, he said—a little.
I said, May my father and
my mother be thy sacrifice,
O Messenger of Allāh !
thy silence between the
takbīr and the recital, what
sayest thou (in that inter-
val)? He said, “ I say :

‘ O Allāh ! Keep faults as
distant from me as the east
is distant from the west ;
O Allāh ! cleanse me of
all faults as a white cloth
is cleansed of dirt ; O
Allāh ! wash away my faults

عَنْ أَيِّ هُرْبَةٍ قَالَ كَانَ
رَسُولُ اللهِ عَلَيْهِ السَّلَامُ يَسْكُتُ بَيْنَ
الْتَّكْبِيرِ وَبَيْنَ الْقِرَاةِ اسْكَاتَهُ
قَالَ أَحَسْبَهُ قَالَ هَنِيهُ فَقُلْتُ بَيْنَ
أَنْتَ وَأُمِّي يَا رَسُولَ اللهِ
اسْكَاتُكَ بَيْنَ التَّكْبِيرِ وَبَيْنَ
الْقِرَاةِ مَا تَقُولُ قَالَ أَقُولُ
اللَّهُمَّ بَاعْدِنِي وَبَيْنَ خَطَايَايَ
كَمَا بَاعْدَتْ بَيْنَ الْمَشْرَقِ
وَالْمَغْرِبِ اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا
كَمَا يُنْقِي الثَّوْبَ الْأَبْيَضَ
مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْ خَطَايَايَ

with water and snow and
hail."¹² (B. 10 : 89.)

بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ ☆

11 'A'isha said,
The Messenger of
Allāh, peace and blessings
of Allah be on him, used to
say, when he opened the
prayer :

"Glory to Thee, O Allāh!
and Thine is the praise,
and blessed is Thy name
and exalted is Thy majesty
and there is none to be
served besides Thee."

(AD-Msh. 4 : 11.)

12 Anās reported that
The Prophet, peace and
blessings
of Allah
be on him, and Abū Bakr and
'Umar used to open the
prayer with *al-hamdu li-llāhi Rabbi-l-'ālamīn*.¹³

(B. 10 : 89.)

١١-عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا افْتَحَ الصَّلَاةَ قَالَ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَبِتَارِكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ ☆

١٢-عَنْ أَنَسِ بْنِ الْمَقْبَرِ قَالَ اللَّهُ يَفْتَحُونَ الصَّلَاةَ بِالْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ ☆

¹² The *dhikr* mentioned in this *hadīth* and the next goes by the name of *istiftāh* which means the desiring to open, the real opening of prayer being the chapter *Fatīha* as noted in h. 12.

¹³ The opening of the Holy Qur'ān is thus also the opening of prayer. Prayer is said to open with *al hamdu li-lāhi* (the *Fatīha*), because it is with this prayer that the imām opens the prayer in a loud voice, the *dhikr*, called *istiftāh* being uttered individually in a voice audible to oneself only.

13 'Ubāda reported that The Messenger of Allāh, peace and blessings of Allah be on him. said :

"There is no prayer for him who does not recite the Opening (chapter) of the Book."¹⁴ (B. 10 : 95.)

14 Abū Mūsā said,

The Messenger of Allāh, peace and blessings of Allah be on him. said :

"When you pray, set right your ranks; then one of you should act as your imām, so when he says the takbīr, say the takbīr, and when he says ghairi-l-magh-dzūb-i 'alai-him wa la-dzal-līn, say āmina,¹⁵ Allāh will accept your prayer.

(M-Msh. 4 : 12.)

الله ☆

١٣-عَنْ عُبَادَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ قَالَ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ ☆

١٤-عَنْ أَبِي مُوسَى قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ إِذَا صَلَّيْتُمْ فَاقْرِبُوا صُفُوفَكُمْ ثُمَّ لِيَؤْمِنُكُمْ أَحَدُكُمْ فَإِذَا كَبَرَ فَكِبِرُوا وَإِذَا قَالَ غَيْرُ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الظَّالِمِينَ فَقُولُوا أَمِنْ يُجْبِكُمْ

¹⁴ The *Fātiha* is thus an essential part of every rak'a of every prayer. Abū Huraira is reported to have said that the *Fātiha* should be recited in a low voice even when following the imām (M-Msh. 4 : 12).

¹⁵ *Āmina* (from the root *āmn* meaning security) occurs always with *fatḥa* over the final letter, and it means O Allāh! Listen to or Answer my prayer or May it be so! (N). It is generally uttered at the end of prayers; when the imām utters a prayer, those who follow say *āmin*. The *Fātiha* being a prayer is generally followed by *āmin*, and when the imām recites the *Fātiha* in a loud voice, those who follow should say *āmin* in a loud voice. *Bukhāri* has a chapter (10 : 111) with the heading "The saying of the imām *āmina* in a loud voice", and under this head he says: "Ibn al-Zubair and those behind him said *āmin* until there was an echo in the mosque".

15 Abū Qatāda reported that

The Prophet, peace and blessings of Allah be on him, used to recite *Umm al-*

Kitāb (the *Fātiha*) and along with it another sūra in the first two rak'as of Zuhra and 'Aṣr prayers, and now and then he made us hear a verse, and he used to lengthen (recital) in the first rak'a.¹⁶ (B. 10 : 109.)

16 Abū Rāfi' said,

I said with Abū Hurairā the '*Ishā'* prayer, and he recited *Idha-s-samā'-u-nshaqqat* (ch. 84), and performed *sajda*¹⁷. I enquired from him, and

١٥-عَنْ أَبِي قَتَادَةَ أَنَّ
الَّتِي عَلَيْهِ السَّلَامُ كَانَ يَقْرَأُ بِأَمْ
الْكِتَابِ وَسُورَةً مَعَهَا فِي
الرَّكْعَتَيْنِ الْأُولَيْنِ مِنْ صَلَاةِ
الظَّهِيرَةِ وَصَلَاةِ العَصْرِ وَيَسْمَعُ
الْآيَةَ أَحْيَانًا وَكَانَ يُطِيلُ فِي
الرَّكْعَةِ الْأُولَى ☆

١٦-عَنْ أَبِي رَافِعٍ قَالَ

صَلَيْتُ مَعَ أَبِي هُرَيْرَةَ الْعَتَمَةَ
فَقَرَأْتُ إِذَا السَّمَاءَ انشَقَتْ فَسَجَدَ

¹⁶ In the first two rak'as of all prayers, some portion of the Holy Qur'ān is added to the *Fātiha*, but in the third and fourth rak'as only the *Fātiha* is recited. There are many *hadīth* in which it is related that the Holy Prophet recited such and such a sūra in the Maghrib, '*Ishā'* or Fajr prayer, the recitation in these three prayers being in a loud voice, as against the Zuhra and 'Aṣr prayers in which the recitation was in a voice audible to oneself.

¹⁷ There are several verses in the Holy Qur'ān, fourteen in all, the recital of

he said, I performed the sajda behind Abu-l-Qāsim,
peace and blessings of Allah be on him. and I will continue to perform the sajda in it until I meet him.

(B. 10 : 100.)

17 'A'isha said,

The Prophet, peace and blessings of Allah be on him. used to say in his rukū' and in his sajda:

"Glory to Thee, O Allāh, our Lord ! Grant me protection, O Allāh!"

(B. 10 : 123.)

18 Hudhaifa reported that He prayed with the Prophet, peace and blessings of Allah be on him. and he (the Prophet) used to say in his rukū', 'Glory to my Lord, the Great', and in his sajda, 'Glory to my Lord

which is followed by an actual prostration. One such verse occurs in ch. 84. The practice of the Holy Prophet was that he performed a sajda on the recital of such a verse even when he recited it in prayer-service.

فَقُلْتُ لَهُ قَالَ سَجَدْتُ خَلْفَ

أَبِي القَاسِمِ عَلَيْهِ السَّلَامُ فَلَا أَزَالُ أَسْجُدُ

بِهَا حَتَّى آتَقَاهُ ☆

١٧-عَنْ عَائِشَةَ قَالَتْ كَانَ

النَّبِيُّ عَلَيْهِ السَّلَامُ يَقُولُ فِي رُكُوعِهِ
وَسُجُودِهِ سُبْحَانَكَ اللَّهُمَّ رَبَّنَا

وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي ☆

١٨-عَنْ حُذِيفَةَ أَنَّهُ صَلَّى مَعَ

النَّبِيِّ عَلَيْهِ السَّلَامُ وَ كَانَ يَقُولُ فِي
رُكُوعِهِ سُبْحَانَ رَبِّ الْعَظِيمِ

the Most High'; and he did not recite any verse speaking of Divine mercy but he paused and asked (for mercy), and he did not recite any verse speaking of Divine punishment but he paused and sought refuge (in Allāh).¹⁸
 (Tr-Msh. 4 : 13.)

وَ فِي سُجْدَةٍ سُبْحَانَ رَبِّ الْأَعْلَى
 وَمَا آتَى عَلَىٰ أَيْةٍ رَحْمَةً إِلَّا
 وَقَفَ وَسَأَلَ وَمَا آتَى عَلَىٰ أَيْةٍ
 عَذَابًا إِلَّا وَقَفَ وَتَعَوَّذَ ☆

19. Rifā'a said,

We were one day praying behind the Prophet,
peace and blessings of Allah be on him. So when he raised his head from rukū' (and) said, "Allāh listens to him who praises Him," a man behind him said, Our Lord ! And Thine is the praise, abundant praise, most excellent, blessed therein. When he

عَنْ رَفَاعَةَ قَالَ كُنَّا
 يَوْمًا نَصَلِي وَرَاءَ النَّبِيِّ عَزَّلَهُ
 فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ
 قَالَ سَمِعَ اللَّهُ لِمَنْ حَدَّهُ قَالَ
 رَجُلٌ وَرَاءَهُ رَبِّنَا وَلَكَ الْحَمْدُ
 حَمْدًا كَثِيرًا طَيْبًا مُبَارَكًا فِيهِ

¹⁸ This shows that the whole prayer should be made a supplication to God, so that even when reciting the Qur'ān in prayer one should make supplications to the Divine Being for His mercy and seek refuge in Him.

The dhikr in rukū' and sajda, as mentioned in this ḥadīth, should be repeated thrice at least, as other ḥadīth show.

finished (the prayer), he said, "Who uttered (the words)?" The man said, I. He said, "I saw over thirty angels hastening who should write them first."¹⁹ (B. 10 : 126.)

20 Abū Huraira said,
And when the Messenger of Allāh, peace and blessings of Allah be on him, raised his head saying, "Allāh listens to him who praises Him, our Lord ! and Thine is the praise," he used to pray for some people mentioning them by name and said :

"O Allāh ! Deliver Walid ibn al-Walid and Salama ibn Hishām and 'Ayyāsh ibn Abī Rabi'a and the weak from among the believers ; O Allāh ! make severe Thy hold on Mudz̄ar and make these to

فَلَمَّا انْصَرَ فَقَالَ مَنِ الْمُتَكَلِّمُ قَالَ
أَنَا قَالَ رَأَيْتُ بَضْعَةً وَّثَلَاثَةَ مَلَكًا
يَبْتَدِرُونَهَا إِلَيْهِ يَكْتُبُهَا أَوْ ☆
٢- قَالَ أَبُو هُرَيْرَةَ وَ كَانَ
رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ حِينَ يَرْفَعُ
رَأْسَهُ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ
رَبُّنَا وَلَكَ الْحَمْدُ يَدْعُو لِرِجَالٍ
فِي سَمِيمِهِ بِسَمَائِهِ فَيَقُولُ
اللَّهُمَّ انْجِبْ الْوَلِيدَ بْنَ الْوَلِيدِ
وَ سَلَمَةَ بْنَ هَشَامَ وَ عَبَّاشَ
ابْنَ آئِي رَبِيعَةَ وَ الْمُسْتَضْعَفَينَ
مَنْ الْمُؤْمِنُ اللَّهُمَّ اشْدُدْ

¹⁹ From this it appears that those who prayed were not bound by uttering only prescribed words but were free to give vent to their feelings as best they could. The *dhikr* mentioned here is now generally adopted, as it was approved by the Holy Prophet.

them years (of draught) like the years of Joseph "²⁰
(B. 10 : 128.)

21 Abū Huraira said,
The Messenger of Allāh, peace and blessings of Allah be on him, said : "The nearest that the servant is to his Lord is when he is in sajda, so make most petitions (in sajda)." ²¹
(M-Msh. 4 : 14.)

22 Ibn 'Abbās said,
The Messenger of Allāh, peace and blessings of Allah be on him, used to say between the two sajdas : "O Allāh ! Forgive me and have mercy on me and guide me and grant me security and grant me sustenance." (AD-Msh. 4 : 14.)

وَطَاتَكَ عَلَى مُضَرَّ وَاجْعَلْهَا

عَلَيْهِمْ سِنَنَ كَسْنَى يُوسُفَ ☆

٢١-عَنْ أَبِي هُرَيْرَةَ قَالَ

قَالَ رَسُولُ اللَّهِ ﷺ أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ
وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ ☆

٢٢-عَنْ أَبْنَى عَبَّاسٍ قَالَ كَانَ

الَّذِي ﷺ يَقُولُ بَيْنَ السَّجْدَتَيْنِ
اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي
وَعَافِي وَارْزُقِنِي ☆

²⁰ The prayer after rising from rukū' is known as *qunūt*, the name given to the special prayer of *witr*. This *hadīth* further shows that any petition whatsoever may be made in any posture during the prescribed prayers. The Holy Prophet spoke the Arabic language and he therefore made all supplications to God in Arabic. Following this practice everyone is at liberty to ask for anything from God in his own language.

²¹ The state of sajda or prostration is a state of utmost humility, and the humbler a man feels before the Great Maker, the nearer he is to Him. He is told to make most of his petitions in this state. These petitions may be made in any language. Undoubtedly those made in the language which a man generally speaks would give the best expression to his deep feelings and are most fitted to lay open his mind before God.

23 'Abd Allāh said,

When we said our prayers with the Prophet,
peace and blessings of Allah be on him, we said, Peace be on Allāh from His servants.....; so the Prophet peace and blessings of Allah be on him, said to us:

"Do not say, Peace be on Allāh, for Allāh is the Author of peace; but say, 'All services rendered by words and bodily actions and sacrifice of wealth are due to Allāh. Peace be on Thee, O Prophet! and the mercy of Allāh and His blessings. Peace be on us and the righteous servants of Allāh,' —for when you say this, it reaches every servant (of Allāh) in heaven and in earth—'I bear witness that none deserves to be wor-

٢٣-عَنْ عَبْدِ اللَّهِ قَالَ كُنَّا إِذَا
كُنَّا مَعَ النَّبِيِّ عَلَيْهِ السَّلَامُ فِي الصَّلَاةِ قُلْنَا
السَّلَامُ عَلَى اللَّهِ مِنْ عِبَادِهِ
فَقَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ لَا تَقُولُوا السَّلَامُ
عَلَى اللَّهِ فَإِنَّ اللَّهَ هُوَ السَّلَامُ
وَلَكُنْ قُوْلُوا التَّحْمِيلَاتُ اللَّهُ
وَالصَّلَاةُ وَالطَّيَّابَاتُ السَّلَامُ
عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ
اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
فَإِنَّكُمْ إِذَا قُلْتُمْ ذَلِكَ أَصَابَ كُلَّ
عَبْدٍ فِي السَّمَاوَاتِ وَالْأَرْضِ

shipped but Allāh, and I bear witness that Muham-mad is His servant and His Messenger.' Then one should choose any petition which he likes most and pray (to Allāh).²²

(B. 10 : 150.)

أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهُدُ
أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ نَمَاء
لِيَتَخَيَّرَ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ
فَيَدْعُو

24 'Abd Allāh ibn Mas'ūd said,

I was saying prayers, and the Prophet, peace and blessings of Allah be on him. was present and Abū Bakr and 'Umar were with him. When I assumed the sitting posture, I began with extolling Allāh, then I repeated *salā* on the Prophet, peace and blessings of Allah be on him. then I prayed for myself.²³ The Prophet, peace and blessings of Allah be on him. said, "Ask (and) thou wilt be given,

٤٤-عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودَ
قَالَ كُنْتُ أُصْلِيُّ وَالنَّبِيُّ عَلَيْهِ السَّلَامُ
حَاضِرٌ وَأَبُوبَكْرٌ وَعُمَرٌ مَعَهُ
فَلِمَّا جَلَسْتُ بِدَاتٍ بِالثَّنَاءِ عَلَى
اللَّهِ نَمَاءَ الصَّلَاةَ عَلَى النَّبِيِّ
عَلَيْهِ السَّلَامُ ثُمَّ دَعَوْتُ لِنَفْسِي فَقَالَ

²² As other *hadīth* show, this prayer is offered in the sitting position, called *rūda*, which is necessarily adopted after every two *rak'as* and after the final *rak'a*. It is known as *tashahhud* on account of the *shahāda* (bearing of witness) in the concluding sentence.

²³ This, of course, was as taught by the Holy Prophet himself. The extolling of Allāh is as taught in h. 23, the *salā* on the Holy Prophet as taught in h. 25, and the prayer for oneself as taught in h. 26 and other *hadīth*.

ask (and) thou wilt be given." ²⁴ (Tr-Msh. 4 : 16.)

25 'Abd al-Rahmān said,
.....We said, O Messenger of Allāh ! How should we offer you *salā*?
..... He said, "Say :

'O Allāh ! Exalt Muḥammad and the true followers of Muḥammad as Thou didst exalt Abraham and the true followers of Abraham, for Thou are Praised, Magnified. O Allāh ! Bless Muḥammad and the true followers of Muḥammad as Thou didst bless Abraham and the true followers of Abraham, for Thou are Praised, Magnified.' ²⁵

(B. & M.-Msh. 4 : 16.)

الَّذِي تَعْلَمُونَ سَلَّمْتُ نَعْلَمْتُه سَلَّمْتُ نَعْلَمْتُه ☆

٢٥-عَنْ عَبْدِ الرَّحْمَنِ قَالَ
قُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ
الصَّلَاةُ عَلَيْكُمْ قَالَ قُولُوا
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى
أَلْ-ْمُحَمَّدِ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى أَلْ-ْإِبْرَاهِيمِ
إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ
عَلَى مُحَمَّدٍ وَعَلَى أَلْ-ْمُحَمَّدِ كَمَا
بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى أَلْ-ْ
إِبْرَاهِيمِ إِنَّكَ حَمِيدٌ مَجِيدٌ ☆

²⁴ This is meant to lay stress on the fact that the observance of prayer does not mean the utterance of certain stated formulæ only ; it is really an occasion of opening one's mind before the Maker to its fullest extent.

²⁵ The *salā* on the Holy Prophet, as the words show, is really a prayer for the advancement of the Holy Prophet's cause ; in other words, for the advancement of truth in the world.

26 'A'isha reported that
The Messenger of Allāh, peace and blessings of Allah be on him, used to
say in his prayers:

"O Allāh ! I seek refuge in Thee from the punishment of the grave,²⁶ and I seek refuge in Thee from the tribulation of al-Masīh al-Dajjāl²⁷ (the Anti-Christ), and I seek

عائشة ان رسول الله عز عن

الله عز وجل كان يدعوه في الصلوة

الله اني اعوذ بك من عذاب

القبر و اعوذ بك من فتنة

المسيح الدجال و اعوذ بك من

²⁶ The grave really stands for the condition after death till the day of Resurrection.

²⁷ Al-Masīh is the Arabic word for the Messiah or the Christ, and al-Dajjāl (from *dajl*, meaning *covering* or *covering of truth with falsehood*) is the Anti-Christ, so called "because he will cover the earth with his adherents," or "because of his lying in arrogating to himself godship," or "because he will traverse most of the regions of earth", or "because he will cover mankind with his infidelity", or "because he will cover the truth with falsehood," or "because he will involve men in confusion or doubt by falsehood or will manifest the contrary of what he conceals," or from *dajjāl*, signifying *gold* or *gold-wash* for *gilding*, "because treasures will follow him wherever he goes," or from *dajjāla*, signifying a great company of men journeying together covering the ground by their multitude or carrying goods for traffic. (LL.)

The tribulation of the Anti-Christ is spoken of as the greatest tribulation that has appeared in the world, and it is stated in *ḥadīth* that the first and the last ten verses of the chapter entitled *Kahf* (ch. 18) afford a protection from it: "He who remembers the first ten verses of the chapter entitled the *Cave* is protected from the tribulation of the Dajjāl" (A.D. 36 : 14; Tr. 31 : 59; IM. 36 : 33; Ah. VI, 446). Now the verses referred to speak of the Christian doctrine, and therefore there is not the least doubt that the tribulation of the Dajjāl means the tribulation of the Christian or materialistic civilization with which we are faced in these days, and the name Anti-Christ given to it is due to the fact that it is opposed to the true teaching of Christ, who never taught the doctrines of Sonship and Atonement.

refuge in Thee from the trials of life and the trials of death ; O Allāh ! I seek refuge in Thee from sins and from being in debt."

(B. 10 : 149.)

27 'Abd Allāh said,
The Messenger of Allāh, peace and blessings of Allah be on him, used to utter taslim on his right hand side, "Peace be on you and the mercy of Allāh", until the white of his right cheek could be seen, and on his left, "Peace be on you and the mercy of Allāh", until the white of his left cheek could be seen.²⁸

(AD-Msh. 4 : 17.)

28 Ibn 'Abbās reported that

فَتْنَةُ الْمَحِبَّ وَ فَتْنَةُ الْمَمَاتِ
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَاءِ
وَ الْمَغْرِمِ ☆

٢٧-عَنْ عَبْدِ اللَّهِ قَالَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ الْسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ حَتَّى يُرَى بَيَاضُ خَدَهُ الْأَيْمَنِ وَعَنْ يَسَارِهِ الْسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ حَتَّى يُرَى بَيَاضُ خَدَهُ الْأَيْسَرِ ☆

٢٨-عَنْ أَبْنِ عَبَّاسٍ أَنَّ رَفِعَ

²⁸ The Taslīm is the final act of prayer, and its words are the same as the words of the greetings of Muslims to each other. It may be noted that the prayer of the Muslim begins with the greatness of Allāh (in *Allāhu Akbar*) and ends with the mercy of Allāh (in *rāḥmatu-l-lāh*).

The raising of voices with dhikr when the people turned away from the obligatory prayer was the practice in the time of the

Prophet, peace and blessings of Allah be on him.

(B. 10 : 155.)

29 Thaubān said,
When the Messenger of Allāh, peace and blessings of Allah be on him turned back from his prayer, he used to resort to *istighfār* thrice, and said :

“O Allāh ! Thou art the Author of peace and from Thee is peace, Blessed art Thou, O Lord of Glory and Honour.”

(M-Msh. 4 : 18.)

30 'Abd Allāh ibn Buhainasaid,

The Prophet, peace and blessings of Allah be on him, led them in the Zuhra (prayer), and he stood up after the first two rak'as and did not sit, and the people

الصَّوْتُ بِالذِّكْرِ حِينَ يَنْصَرِفُ
النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ عَلَى
عَهْدِ النَّبِيِّ وَبِسْمِ اللَّهِ ☆

٢٩-عَنْ ثَوْبَانَ قَالَ كَانَ
رَسُولُ اللَّهِ وَبِسْمِ اللَّهِ إِذَا انْصَرَفَ
مِنْ صَلَوَتِهِ اسْتَغْفَرَ ثَلَاثًا وَقَالَ
اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ

تَبَارَكَتْ يَا ذَا الْحَلَالِ وَالْأَكْرَامِ ☆

٣٠-عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ
قَالَأَنَّ النَّبِيَّ وَبِسْمِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الظَّهَرَ فَقَامَ فِي الْمَسْجِدِ كَعَيْنِ الْأَوَّلَيْنِ

¹⁰ This hadith and h. 29 speak of the dhikr uttered individually in a loud voice when the congregational service was over. The practice now generally in vogue—the imām and the congregation raising hands in silent prayer—cannot be traced to the Holy Prophet.

stood up with him. When he finished the prayer and the people waited for taslim, he uttered the takbīr while sitting and performed two sajdas before he pronounced the taslim, then he pronounced the taslim.³⁰

(B. 10 : 146.)

31 Abū Sa'īd said,
The Messenger of
Allāh, peace and blessings
of Allah be on him, said :

"When one of you has a doubt about his prayer and he does not know how many rak'as he has said, whether three or four, let him dismiss the doubt and

لَمْ يَجْلِسْ فَقَامَ النَّاسُ مَعَهُ حَتَّىٰ
إِذَا قَضَى الصَّلَاةَ وَأَنْتَظَرَ النَّاسُ
تَسْلِيمَةً كَبَرَ وَهُوَ جَالِسٌ
فَسَجَدَ سَجْدَتَيْنِ قَبْلَ أَنْ يَسْلِمَ
سَلَمَ ☆

٣١-عَنْ أَبِي سَعِيدٍ قَالَ قَالَ
رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا شَكَ أَحَدُكُمْ
فِي صَلَوَتِهِ فَلَمْ يَدْرِكْ صَلَلِ ثَلَاثَةَ
أَوْ أَرْبَعَ فَلَيَطْرِحْ الشَّكَ وَلَيَبْرُ

³⁰ The Holy Prophet forgot to sit after the second rak'a, and performed two sajdas before taslīm. This is called *sajda-s-sahw*, *sahw* meaning *forgetting*. Another *hadīth* shows that the Holy Prophet said two rak'as instead of four, and when he was informed of it, he first completed the number and then performed two sajdas (B. 22 : 3). According to another *hadīth* (B. 8 : 31; 22 : 2), when five rak'as were said instead of four, and the Holy Prophet was informed of this after finishing the prayer, he performed only two sajdas which were followed by taslīm. In all cases the sajdas were followed by taslīm only. In 22 : 4, *Bukhārī* quotes Qatādā that there is no additional *tashāhud* in cases of forgetfulness. When the imām makes a mistake, any one of those following him may point it out to him simply by saying *Subhān Allāh*, the implication being that every human being is liable to error.

proceed on what he is certain, then let him perform two sajdas before he pronounces the taslim."

(M-Msh. 4 : 20.)

32 Hafṣ ibn ‘Āṣim said,
I asked Ibn ‘Umar.
He said, I have been in the company of the Prophet, peace and blessings of Allah be on him, and I never saw him saying the sunna while journeying.³¹

(B. 18 : 11.)

33 Ibn ‘Abbās said,
The Prophet, peace and blessings of Allah be on him, stayed for nineteen days shortening the prayer, so when we were in journey for nineteen days we shortened, and when it was above that we completed (the prayer).³²

(B. 18 : 1.)

عَلَى مَا أَسْتَيقِنَّ ثُمَّ يَسْجُدُ
سَجْدَتَيْنِ قَبْلَ أَنْ يَسْلُمَ ☆

٣٢-عَنْ حَفْصِ بْنِ عَاصِمٍ
قَالَ سَالَتُ ابْنَ عُمَرَ فَقَالَ صَحَّبَتُ
النَّبِيَّ عَلَيْهِ السَّلَامُ فَلَمْ أَرْهُ يُسْبِحُ فِي
السَّفَرِ ☆

٣٣-عَنْ ابْنِ عَبَّاسٍ قَالَ
أَقَامَ النَّبِيُّ عَلَيْهِ السَّلَامُ تِسْعَةً عَشَرَ يَقْصِرُ
فَنَحْنُ إِذَا سَافَرْنَا تِسْعَةً عَشَرَ
قَصَرْنَا وَإِنْ زَدْنَا أَتَمَّنَا ☆

³¹ The Holy Prophet, however, said the witr prayer in journey (B. 14 : 6), and his tahajjud prayer as well (B. 18 : 6). The sunna before the Fajr prayer are an exception, as one *hadīth* shows that he never dropped them (B. 19 : 22).

³² According to this *hadīth*, a person who has to stay at one place even for nineteen days in the course of a journey may continue to shorten the prayer. But as nineteen days is nowhere spoken of as the limit, the prayer may be shortened even for a longer period in such a case. When a person settles down at a place, the case is different, and he must complete the prayer. So also in touring when that is part of the duty of a person.

CHAPTER XI

FRIDAY SERVICE

"O you who believe! When the call is given for prayer on Friday, hasten to the remembrance of Allāh and leave off business" (62 : 9).

Jumu'a (from *jama'a*, *he gathered together*) is literally *congregation*; it is the name by which the sixth day of the week is known. The verse quoted above contains an express commandment to all Muslims to leave off business of every kind to join it. The prevalent idea that Friday service can be held only in big towns or under Muslim rule has no sanction in the Holy Qur'an, which requires all Muslims wherever they may be to join it. *Hadith* makes it further clear. In the Holy Prophet's time, Friday service was held at Juwāthā, a village in Bahrain (h. 1). It was held even in a place where some Muslims had settled temporarily for management of a tract of land (h. 2). Omitting the Friday service without good excuse is considered as one of the gravest sins (h. 3). Even women should try to attend the Friday service (h. 4), and also those who are journeying (h. 5). But when the inconvenience is too great, attendance is not compulsory (B. 11 : 13). Time for the Friday service is the same as that for the Zuhra prayer (h. 6), though on account of the larger numbers attending the service an additional *adhan* has become the practice (h. 7). Every Muslim must try to take bath before attending the congregation and cleanse his mouth and use scent if possible (h. 8). Two sunnas must be said before the service is held (h. 9). The service must be preceded by a sermon which constitutes an integral part of it (hh. 10-13). The service itself consists of two rak'as (h. 14), in which the Holy Qur'an is recited in a loud voice (h. 15).

1. Ibn 'Abbās said,
The first Friday service,
after the Friday service in
the mosque of the Mes-
senger of Allāh, peace and
blessings of

أَعْنَبْ ابْنِ عَبَّاسٍ قَالَ إِنَّ أَوَّلَ
جُمُعَةً جَمَعْتُ بَعْدَ جُمُعَةٍ فِي مَسْجِدٍ

Allah be on him, was that held in the mosque of 'Abd al-Qais at Juwāthā in Bahrain.¹

(B. 11 : 11.)

2 Yūnus said, Ruzaiq ibn Hukaim wrote to Ibn Shihāb,

What is thy opinion—should I hold the Friday service? And Ruzaiq was manager of a certain land on which he worked and there was a party of Negroes and others besides them there, and Ruzaiq was then the governor of Aila. So Ibn Shihāb wrote, while I heard, commanding him to hold the Friday service.²

(B. 11 : 11.)

3 Abu-l-Ja'd said,
The Messenger of Allāh,

¹ Juwāthā was a village in Bahrain, and Bukhari's heading of the chapter in which this ḥadīth is mentioned is "Friday service in towns and villages."

² In this case, it was not even a village where Friday service was held. There were only some workers on the field, and the manager of the land was required to look after their spiritual needs and hold a Friday service for them. Ruzaiq was governor of Aila under 'Umar ibn 'Abd al-'Azīz.

رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ فِي مَسْجِدِ عَبْدِ الْقَسِيسِ يَحْوَانِي مِنَ الْعَمَرِ بْنِ ☆

٢- قَالَ يُونُسُ كَتَبَ رُزِيقَ أَبْنَ حُكَيمَ إِلَى ابْنِ شَهَابٍ هَلْ تَرَى أَنَّ اجْمَعَ وَرُزِيقَ عَامِلٌ عَلَى أَرْضٍ يَعْمَلُهَا وَفِيهَا جَمَاعَةٌ مِنَ السُّودَانَ وَغَيْرَهُمْ وَرُزِيقَ يَوْمَئِذٍ عَلَى أَيْلَةٍ فَكَتَبَ ابْنُ شَهَابٍ وَآتَاهُ اسْمَاعِيلَ يَا مَرْهَهَ أَنْ يَجْمِعَ ☆

٣- عَنْ أَبِي الْجَعْدِ قَالَ قَالَ رَسُولُ

peace and blessings of Allah be on him, said :

"Whoever omits three Friday services making light of it, Allāh sets a seal on his heart."

(AD-Msh. 4 : 43.)

4 Ibn 'Umar said,

A wife of 'Umar used to attend the morning and 'Ishā' prayers in congregation in the mosque. It was said to her, Why dost thou go forth and thou knowest that 'Umar does not like this and is averse (to it). She said, What prevents him from prohibiting me? He said, What prevents him is the saying of the Messenger of Allāh :

"Do not prohibit the handmaids of Allāh from attending the mosques of Allāh."³ (B. 11 : 12.)

³ Women were required to attend the 'Id gatherings, and their presence at the Friday service is of the utmost importance for the welfare of the Muslim community; and, therefore, even if it may not be obligatory for them, they should generally attend the Friday service so far as is consistent with their duties. The words of the Holy Prophet quoted here include the Friday service along with other prayers.

الله عَزَّلَهُ مَنْ تَرَكَ نَلَثَ جَمِيعَ تَهَاوُنَةَ

بِهَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ ☆

٤-عَنْ ابْنِ عُمَرَ قَالَ كَانَتْ

امْرَأَةٌ لَعْنَرْ شَهِدَ صَلَاةَ الصَّبِحِ

وَالعِشَاءِ فِي الْجَمَاعَةِ فِي الْمَسْجِدِ

فَقَيلَ لَهَا لَمْ تَخْرُجِينَ وَقَدْ

تَعْلَمِينَ أَنَّ عُمَرَ يَكْرَهُ ذَالِكَ وَ

يَغَارُ قَالَتْ فَمَا يَمْنَعُهُ أَنْ يَنْهَا نِيَّةً

قَالَ يَمْنَعُهُ قَوْلُ رَسُولِ اللهِ عَزَّلَهُ

لَا تَمْنَعُوا امَّةَ اللهِ مَسَاجِدَ اللهِ ☆

5 It is reported on the authority of Zuhri,

When the Mu'adhdhin gives a call for prayer on Friday, and there is one who is journeying, it is incumbent on him that he should attend. (B. 11 : 17.)

6 Anas reported that The Messenger of Allāh, peace and blessings of Allah be on him, used to hold the Friday service when the sun declined.

(B. 11 : 15.)

7 Sā'ib said,

The first call on Friday, in the time of the Prophet, peace and blessings of Allah be on him, and Abū Bakr and 'Umar, was sounded when the imām ascended the pulpit; but when (the time of) 'Uthmān came and the number of people became very great, he added a third call at the Zaurā'.⁴

(B. 11 : 21.)

هَعَنِ الزُّهْرِيِّ إِذَا آدَنَ

الْمُؤْذِنُ يَوْمَ الْجُمُعَةِ وَهُوَ مَسَافِرٌ

فَعَلَيْهِ أَنْ يَشْهَدَ ☆

٦-عَنْ أَنَسَّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ

كَانَ يُصَلِّيُ الْجُمُعَةَ حِينَ تَمَيلُ

الشَّمْسُ ☆

٧-عَنِ السَّابِقِ قَالَ كَانَ النَّدَاءُ

يَوْمَ الْجُمُعَةِ أَوْلَهُ إِذَا جَلَسَ الْإِمَامُ

عَلَى الْمِنْبَرِ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ

بَكْرَ وَعَمْرَ فَلَمَّا كَانَ عُثْمَانُ وَ

كُشَّ النَّاسُ زَادَ النَّدَاءُ ثَالِثًا

عَلَى الزَّورَاءِ ☆

⁴ The additional adhān is called the third adhān—actually it is the first—, the ordinary adhān and the iqāma being the other two. As the hadīth shows, this adhān, delivered some time before the imām ascended the pulpit, was meant to inform the people that they should get ready for the prayer, and it was, therefore, delivered at Zaurā', a place in the market of Madīna.

8 Abū Sa'īd said,
I bear witness to the
Messenger of Allāh, peace and
blessings of Allah be on him, saying,

"It is incumbent on
every one who has attained
to puberty that he should
take a bath on Friday, and
that he should use the
tooth-brush, and that he
should use scent if he can
get it." (B. 11 : 3.)

9 Jābir said,
A man came while the
Prophet, peace and blessings of Allah be on him, was
delivering the sermon to
the people on Friday. So
he said, "Hast thou said
the prayer, O such a one ?"
He said, No. He said, "Get
up and say two rak'as of
prayer." (B. 11 : 32.)

10 Abū Sa'īd al-Khudrī re-
ported that

The Prophet, peace and blessings of Allah be on him,
one day ascended the pulpit

عَنْ أَبِي سَعِيدٍ قَالَ أَشْهَدُ
عَلَى رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ الغُسلُ
يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ
مُحْتَلِمٍ وَأَنْ يَسْتَنِ وَأَنْ يَمْسِ طَيْبًا
اَنْ وَجَدَ ☆

عَنْ جَابِرٍ قَالَ جَاءَ رَجُلٌ
وَالنَّبِيُّ عَلَيْهِ السَّلَامُ يَخْطُبُ النَّاسَ يَوْمَ
الْجُمُعَةِ فَقَالَ أَصْلَيْتِ يَا فَلَانُ فَقَالَ
لَا قَالَ قُمْ فَصَلِّ رَكْعَتَيْنِ ☆

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ
أَنَّ النَّبِيَّ عَلَيْهِ السَّلَامُ جَلَسَ ذَاتَ يَوْمٍ

* Two rak'as of prayer must be said before the service is held. Two rak'as are also said after the service is over, as in the Zuhra prayer.

and we sat around him.*

(B. 11 : 27.)

11 Ibn 'Umar said,
The Prophet, peace and blessings of Allah be on him, used to deliver the sermon standing, then he sat down, then he stood up again, as you do now.[†]

(B. 11 : 26.)

12 Salmān said on the authority of the Prophet, peace and blessings of Allah be on him,

"One should remain silent when the imām speaks." (B. 11 : 35.)

13 Anas said,
While the Prophet, peace and blessings of Allah be on him, was delivering the Friday sermon, a man stood up and said, O Messenger of Allāh ! Horses have perished, goats have perished ; pray to Allāh that He may send us

عَلَى التِّبْيَنِ وَجَلَسَنَا حَوْلَهُ ☆

١١-عَنْ ابْنِ عُمَرَ قَالَ كَانَ

الَّذِي يَخْطُبُ فَإِنَّمَا ثُمَّ يَقْعُدُ

ثُمَّ يَقُولُ كَمَا تَفْعَلُونَ الْآنَ ☆

١٢-قَالَ سَلَمَانُ عَنِ النَّبِيِّ يَخْطُبُ فَإِنَّمَا

يُنْصَتُ إِذَا تَكَلَّمُ الْأَمَامُ ☆

١٣-عَنْ أَنَسِ قَالَ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ قَامَ

رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ هَلَّكَ

الْكُرَاعُ هَلَّكَ الشَّاءُ فَادْعُ مَهْدَأَنَ

* The imām sits on the pulpit and a call for prayer is then sounded. He then stands up and delivers the sermon, as the next hadīth shows.

† The Friday sermon is thus divided into two parts, the imām sitting down to take a little rest in the middle. The Holy Prophet used to take some verse of the Holy Qur'ān as his text, which he explained to the audience. The object of the sermon is to give true guidance to the congregation on the various questions of life ; and it is, therefore, quite meaningless to deliver the sermon in Arabic to people who do not understand that language.

rain. So he raised his hands and prayed.

(B. 11 : 34.)

14 Abū Huraira said,
The Messenger of Allāh, peace and blessings of Allah be on him, said :

"Whoever joins in one rak'a of the Friday service, he should add to it another, and whoever misses both rak'as, he should say four (rak'as)," or he said, "the Zuhra." * (DQ-Msh. 4 : 45.)

15 Ibn 'Abbās reported on the authority of the

Prophet, peace and blessings of Allah be on him,

He used to recite (on Friday) *al-Sajda* (ch. 32) and *Hal atā 'ala-l-insāni* (ch. 76) in the morning prayer, and *al-Jumu'a* (ch. 62) and *al-Munāfiqūn* (ch. 63) in the Friday service. ° (Ah. I, 340.)

يَسْقِينَا فَمَدِيدِهِ وَدَعَاءً ☆

١٤- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ آدَرَكَ مِنَ الْجُمُعَةِ رَكْعَةً فَلَيُصْلِلَ إِلَيْهَا أُخْرَى وَمَنْ فَاتَتْهُ الرَّكْعَةُ فَلَيُصْلِلَ أَرْبَعَةً أَوْ قَالَ الظَّهَرَ ☆

١٥- عَنْ أَبْنَى عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقْرَأُ فِي صَلَاةِ الصُّبْحِ الْمُتَبَرِّجِ تَنْزِيلَ السَّجْدَةِ وَهَلْ أَتَى عَلَى الْأَنْسَانِ وَفِي الْجُمُعَةِ بُسُورَةِ الْجُمُعَةِ وَالْمَنَافِقِنَ ☆

* The Friday service thus consists of two rak'as of prayer, and whoever misses both should say the Zuhra prayer.

° This shows that the Holy Qur'an was recited in a loud voice in the Friday service.

CHAPTER XII

'ID SERVICE

1. "It is not their flesh nor their blood that reaches Allāh, but to Him is acceptable righteous on your part" (22: 37).

2. "When they fall down eat of them and feed the poor man who is contented and the beggar" (22: 36).

The word '*'Id* (from *'āda*, *he or it returned*) is literally "*the time of return* of joy and of grief" (LL), and hence it comes to indicate *a festival* or *a periodical festival*. The word '*'Id* itself occurs in the Holy Qur'ān only in connection with the prayer of Jesus for *bread* for his disciples, in the sense of *an ever-recurring happiness* (5:114). There are two festivals among the Muslims (h. 3), the festival of sacrifices, called '*'Id al-Adzhā*, (*dzuḥd* meaning *early part of the day*, and *dzahhā*, *he sacrificed a victim in the time of dzuḥd*), and the festival of breaking fasts, called '*'Id al-Fiṭr* (*fatara* meaning *he split a thing*, and *aftara*, *he broke the fast*). In the Holy Qur'ān, a reference to '*'Id al-Adzhā* is contained in the course of the mention of the sacrifice which is the chief feature of that day (v. 1-2).

The dates for the two '*'Ids* are determined with reference to the appearance of the new moon, and hence certain rules are laid down when there is doubt about it (hh. 1, 2). The festivals start, not with any physical enjoyment but, with an act of bowing before God, so that the spiritual awakening thus brought about may serve as a restraint on physical enjoyment (h. 3). A sermon is delivered by the imām after two rak'as of prayer have been said, and stress is laid in it on matters relating to the welfare of the community (hh. 3, 4). No *adhan* is delivered, nor the *iqāma*; a number of additional *takbirs* is, however, pronounced during the service (hh. 5, 6). Women and children are also required to join in the service and listen to the sermon (hh. 7, 8). The '*'Id* service is held wherever there is a number of Muslims, whether it is a town or a village or a solitary place (h. 8). In the '*'Id al-Fiṭr* it is necessary to take some food before going out to pray (h. 9). The taking of a bath is also necessary (h. 10). The '*'Id* prayer should be said at an early hour, say by breakfast time (h. 11). The Holy Prophet generally took a different route on returning from the place of prayer (h. 12). Sacrifice should not be offered until prayer has been said (h. 13). Everyone who has the means is required to sacrifice an animal (h. 14). Some details regarding the animals to be sacrificed are given in hh. 15, 16. One goat

or one sheep is sufficient for one man or one household, but seven men may be partners in one cow or one camel (ḥ. 17). The animals may be sacrificed either on the day of 'Id or on the two following days (ḥ. 18). A part of the meat of the animal sacrificed is distributed among the poor, and the price of the skin must be devoted to charitable objects (H. xviii: 26). A charitable institution is also connected with the 'Id al-Fiṭr in the form of Fiṭr charity which must be collected at a central place and then distributed (ḥḥ. 19, 20). When the 'Id occurs on a Friday, the Friday service becomes optional (ḥ. 21). A little music or sport is not prohibited on the 'Id day (ḥ. 22).

1 Ibn 'Umar reported that,
The Messenger of

Allāh, peace and blessings of Allah be on him, mentioned Ramadzān and said :

"Do not keep the fast until you see the new moon, and do not discontinue the keeping of fast until you see it (again), and if it be veiled to you (by cloud, etc.), have it measured." (B. 30: 11.)

2 Ibn 'Umar reported that,
The Messenger of
Allāh, peace and blessings of Allah be on him, said :

"The month is (sometimes) twenty-nine nights, so do not keep the fast until you see (the new moon), and if it be veiled to you (by cloud, etc.), then complete the number thirty."¹ (B. 30: 11.)

١-عَنْ أَبْنِ عُمَرَ أَنَّ رَسُولَ

الله عَلَيْهِ وَسَلَّمَ ذَكَرَ رَمَضَانَ فَقَالَ لَا

تَصُومُوا حَتَّى تَرَوْهُ أَهْلَالَ وَلَا

تُفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ غَمَ

عَلَيْكُمْ فَاقْدِرُوا اللَّهَ ☆

٢-عَنْ أَبْنِ عُمَرَ أَنَّ رَسُولَ

الله عَلَيْهِ وَسَلَّمَ قَالَ الشَّهْرُ تِسْعَ وَعِشْرُونَ

لَيْلَةً فَلَا تَصُومُوا حَتَّى تَرَوْهُ فَإِنْ غَمَ

عَلَيْكُمْ فَامْكِلُوا الْعَدَدَ ثَلَاثَةَ ☆

¹ The interval between one new moon and the next is sometimes twenty-nine days and sometimes thirty. If there is cloud or mist, and the new moon cannot

3 Abū Sa'īd said,

The Prophet, peace and blessings of Allah be on him,

used to go forth on the day of the Fitr and the Adzhā to the Muṣallā ; so the first thing that he did was the saying of prayer ; then he turned and stood facing the people while the people were sitting in their rows, and he admonished them and gave them injunctions and commands ; then if he intended to raise an army, he gave the orders for it, or if he intended to command any (other) thing, he commanded it ; then he returned.² (B. 13 : 6.)

عَنْ أَبِي سَعِيدٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ يَخْرُجُ يَوْمَ الْفُطُرِ وَالْأَضْحَى إِلَى الْمَصْلَى فَأَوْلُ شَيْءٍ يَبْدَا بِهِ الصَّلَاةُ ثُمَّ يَنْصُرُ فَفَيَقُولُ مُقَابِلَ النَّاسِ وَالنَّاسُ جُلُوسٌ عَلَى صُفُوفِهِمْ فَيَعْظُمُهُمْ وَيُوصِيهِمْ وَيَأْمُرُهُمْ فَإِنْ كَانَ يَرِيدُ أَنْ يَقْطُعَ بَعْثًا قَطْعَهُ أَوْ يَأْمُرُ شَيْئاً أَمْرَ بِهِ ثُمَّ يَنْصُرُ فَ☆

be seen, there are two ways suggested to determine its appearance : either thirty days may be completed (h. 2), or the appearance of the new moon may be determined by calculation based on the course of the moon (h. 1). According to another ḥadīth (B. 30 : 13), the Arabs did not keep an account of the course of the moon, and therefore the easier way for them was to complete the interval of thirty days. It follows, therefore, that it is not forbidden for a people who keep the account to determine the appearance of the moon from its course. This would bring about more uniformity in the observance of the 'Id in one country. Wireless, however, has made uniformity possible even if the actual appearance of the moon is depended upon.

² The Muṣallā (lit. the place of prayer) means here the place where the 'Id service was generally held. In the 'Id service, the prayers were said first and the sermon delivered afterwards. The sermon not only contained general injunctions, but also dealt with measures relating to the welfare of the community.

4 Ibn 'Abbās reported that, The Prophet, peace and blessings of Allah be on him, said two rak'as of prayer on the day of the Fitr, and he did not say any prayer before it, nor after it; then he came to the women and with him was Bilāl, and he commanded them to give charity; so they began to throw away (their ornaments),—a woman gave away her ear-ring and her necklace.³ (B. 13 : 8.)

5 Jābir ibn Samura said, I said both the 'Id prayers with the Prophet, peace and blessings of Allah be on him, not once or twice, without adhān and without iqāma. (M-Msh. 4 : 47.)

6 Kathir reported on the authority of his grandfather that,

عَنْ أَبْنَى عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامَ يَوْمَ الْفِطْرِ رَكَعْتَنِي لَمْ يُصْلِ قَبْلَهَا وَلَا بَعْدَهَا ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ فَأَمْرَهُنَّ بِالصَّدَقَةِ فَجَعَلْنَ يُلْقِيَنَ تُلْقِيَ الْمَرْأَةُ خِرْصَهَا وَسَخَّبَهَا ☆

عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامَ الْعِيدَيْنِ غَيْرَ مَرَّةٍ وَلَا مَرَّةٍ بِغَيْرِ آذَانٍ وَلَا إِقَامَةً ☆

عَنْ كَثِيرٍ عَنْ جَدِّهِ أَنَّ

³ In the sermon the men were asked to join the army if the raising of an army was necessary, and the women were asked to contribute to the expenses. Charity in the Holy Prophet's day was directed as much towards the defence of the community as towards the help of the poor.

The Prophet, peace and blessings of Allah be on him, uttered takbirs in both 'Id services seven times in the first (rak'a) before the recitation (of the Fātiha), and five times in the second (rak'a) before recitation.⁴ (Tr-Msh. 4 : 47.)

الْبَيْنَ كَبْرَ فِي الْعِيدَيْنِ فِي
الْأُولَى سَبْعًا قَبْلَ الْقِرَاةِ وَفِي
الآخِرَةِ خَمْسًا قَبْلَ الْقِرَاةِ ☆

7 Umm 'Atiyya said,
We (women) were commanded to go forth on the day of 'Id, in so far as to make a virgin leave her curtain and to require (even) menstruating women to turn out; and they (the women) were behind the men, and they uttered the takbir along with their takbir, and they made their supplications along with their supplications, hoping for the blessings of that day and its purification.⁵ (B. 13 : 12.)

٧-عَنْ أُمِّ عَطِيَّةَ قَالَتْ كُنَّا
نُوَمْرُ اَنْ تُخْرُجَ يَوْمَ الْعِيدِ حَتَّى
تُخْرِجَ الْبَكَرَ مِنْ خَدْرِهِ حَتَّى
تُخْرِجَ الْحَيْضَ فَيَكُنَّ خَلْفَ
النَّاسِ فَيُكَبِّرُنَّ بِتَكْبِيرِهِمْ وَ
يُدْعَوْنَ بِدُعَائِهِمْ يَرْجُونَ بُرْكَةً
ذَلِكَ الْيَوْمُ وَطُهْرَتْهُ ☆

⁴ According to another hadīth, four takbirs were uttered (AD-Msh. 4 : 47).

⁵ All women, even young girls, were commanded to go forth for the 'Id service. Menstruating women took part in all functions; only they did not join the prayer-service (B. 13 : 15).

8 Anas ordered his slave Ibn Abī 'Utba at Zāwiya, so he gathered together the people of his household and his sons, and held prayer service just as the residents of the towns hold prayer service and utter takbīrs.

(B. 13 : 25.)

9 Anas said,
The Messenger of Allāh, peace and blessings of Allah be on him, did not go out on the morning of the day of the Fitr till he had eaten some dates.⁶

(B. 13 : 4.)

10 Ibn 'Abbās said,
The Messenger of Allāh, peace and blessings of Allah be on him, used to take a bath on the day of the Fitr and the day of the Adzhā. (IM. 5 : 166.)

٨- اَمْرَ اَنَسٌ مَوْلَاهُ اَبْنُ اَبِي عُتْبَةَ
بِالزَّارِ اَوْ يَهِ فَجَمَعَ اَهْلَهُ وَبَنِيهِ وَ
صَلَّى كَصْلَوَةً اَهْلَ الْمِصْرِ وَ
تَكْبِيرٌ هُمْ ☆

٩- عَنْ اَنَسٍ قَالَ كَانَ رَسُولُ
اللهِ عَلَيْهِ السَّلَامُ لَا يَغْدُ وَيَوْمَ الْفِطْرِ
حَتَّى يَأْكُلَ تَمَرَاتٍ ☆

١٠- عَنْ اَبْنِ عَبَّاسٍ قَالَ كَانَ
رَسُولُ اللهِ عَلَيْهِ السَّلَامُ يَغْتَسِلُ يَوْمَ الْفِطْرِ
وَيَوْمَ الْاضْحِي ☆

⁶ Being the festival of breaking fasts, it is necessary that something should be eaten before prayer. According to another ḥadīth, food should be taken on the 'Id al-Adzhā after prayers have been said, but this perhaps refers to partaking of the meat of the animal sacrificed.

11 It is reported on the authority of 'Abd Allāh ibn Busr that,

He went forth with the people on the day of the Fitr or the Adz̄ha, and disapproved of the delay of the imām and said, We used to have finished by this time; and it was the time of the prayer after sunrise.⁷ (IM. 5: 170.)

12 Jābir said,

The Prophet, peace and blessings of Allah be on him, used to change the route on the day of the 'Id.⁸ (B. 13: 24.)

13 Bārā' said,

I heard the Prophet, peace and blessings of Allah be on him, delivering a sermon, so he said:

"The first thing that we do on this day of ours is

١١-عَنْ عَبْدِ اللَّهِ بْنِ بُشَّرٍ أَنَّهُ

بَرَجَ مَعَ النَّاسِ يَوْمَ فِطْرٍ أَوْ
أَضْحِي فَانْكَرَ إِبْطَاءَ الْإِمَامِ وَ
قَالَ أَنْ كُنَّا لَقَدْ فَرَغْنَا سَاعِتَنَا

هَذِهِ وَذَلِكَ حِينَ التَّسْبِيحِ ☆

١٢-عَنْ جَابِرَ قَالَ كَانَ النَّبِيُّ
عَلَيْهِ السَّلَامُ إِذَا كَانَ يَوْمُ عِيدٍ خَالِفَ
الطَّرِيقَ ☆

١٣-عَنْ الْبَرَاءِ قَالَ سَمِعْتُ
النَّبِيَّ عَلَيْهِ السَّلَامُ يَخْطُبُ فَقَالَ أَنَّ أَوَّلَ
مَا نَبْدَا مِنْ يَوْمِنَا هَذَا أَنْ نَصْلِي ثُمَّ

⁷ The time of the 'Id prayer is the breakfast time.

⁸ He went to the place of prayer by one way and came back by another, so that greater numbers of the public might see with their own eyes that Muslims sought communion with the Divine Being even in their festivals.

that we say prayers, then we go back and sacrifice (an animal); so whoever does (this) abides by our sunna." (B. 13 : 3.)

14 Abū Huraira said,
The Messenger of
Allāh, peace and blessings
of Allah be on him, said :

"Whoever has the means but does not sacrifice (an animal), let him not come to our place of prayer." (Ah. II, 321.)

15 Jābir said,
The Messenger of
Allāh, peace and blessings
of Allah be on him, said,

"Do not slaughter but a *musinna*, unless it is difficult for you (to get it); in that case, slaughter a *jadha'a* from among the sheep."¹⁰ (M-Msh. 4 : 48.)

رَجَعَ فَنَسَحَ فَمَنْ فَعَلَ فَقَدْ
أَصَابَ سُنْتَنَا ☆

١٤-عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
يَضْعَفُ فَلَا يَقْرَبُ مُصَلَّانَا ☆

١٥-عَنْ جَابِرَ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
أَنْ يَعْسُرَ عَلَيْكُمْ فَتَذَبَّحُوا جَذَّعَةً
مِنَ الظَّانِ ☆

* This relates to the 'Id al-Adzhā. Sacrifice was not allowed before prayers, for such procedure would have given precedence to the physical enjoyment of partaking of meat over the spiritual bliss of bowing before God.

¹⁰ *Musinna* means *full-grown*, "and is applied to an animal of the ox-kind and to the sheep or goat, at the least in the third year." *Jadha'a* "as applied to a sheep, a year old; and sometime less than a year.....; or eight months old or nine.....or from six months old to seven.....and applied to a goat a year old.....; applied to a bull, in his second year or in his third year;.....and applied to a camel in his fifth year" (LL).

16 Barā' ibn 'Āzib reported that,

The Messenger of Allāh, peace and blessings of Allah be on him. was asked as to what sacrifices should be avoided. He pointed out with his hand and said :

"Four : The lame one whose limping is manifest, and the blind of one eye whose disfigurement is manifest, and the diseased one whose disease is manifest, and the emaciated one which has no marrow left in its bones."¹¹

(AD-Msh. 4 : 48.)

١٦-عَنْ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ

رَسُولَ اللَّهِ عَلَيْهِ وَسَلَّمَ سُئِلَ مَاذَا يُتَقَى

مِنَ الصَّحَّاْيَا فَأَشَارَ يَدَهُ فَقَالَ

أَرْبَعاً الْعَرْجَاءُ الْبَيْنُ ظَلَّعُهَا

وَالْعُورَاءُ الْبَيْنُ عَوْرَهَا

وَالْمَرِيْضَةُ الْبَيْنُ مَرْضُهَا وَالْعَجَفَاءُ

الَّتِي لَا تُنْقِي ☆

17 Jābir reported that, The Prophet, peace and blessings of Allah be on him. said,

"(Sacrifice of)¹² a cow (suffices) for seven, and that of a camel for seven."

(M-Msh. 4 : 48.)

١٧-عَنْ جَابِرٍ أَنَّ النَّبِيَّ عَلَيْهِ وَسَلَّمَ قَالَ الْبَقْرَةُ عَنْ سَبْعَةِ وَالْجَزْرُ وَ

عَنْ سَبْعَةِ ☆

¹¹This shows that the animal to be sacrificed should be healthy and sound, without any manifest disfigurement.

¹²One goat or one sheep for one man or one household is the rule, but a cow or a camel would suffice for seven, the latter even for ten according to another *hadīth* (Tr-Msh. 4 : 48).

18 Ibn 'Umar said,
Al-Adzhā lasts two
days after the day of
Adzhā.¹³ (M-Msh. 4: 48.)

19 Ibn 'Umar said,
The Messenger of
Allāh, peace and blessings
of Allah be on him, made
the charity of the Fitr—one
ṣā' of dates or one ṣā' of
barley—obligatory on every
slave and free man, male
and female, minor and
major, from among Mus-
lims, and ordered that it
should be paid before
people go out for ('Id)
prayer.¹⁴ (B. 24: 70.)

١٨-عَنْ أَبْنَى عُمَرَ قَالَ الْأَخْضَى
يَوْمَانِ بَعْدِ يَوْمِ الْأَخْضَى ☆

١٩-عَنْ أَبْنَى عُمَرَ قَالَ فَرِضَ
رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ زَكْوَةَ الْفِطْرِ
صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ
عَلَى الْعَبْدِ وَالْمُرْسَلِ وَالْمَذْكُونِ وَالْأَشْتَى
وَالصَّغِيرِ وَالكَبِيرِ مِنَ الْمُسْلِمِينَ
وَأَمْرَبِهَا أَنْ تُؤْدِي قَبْلَ نُرُوجِ
النَّاسَ إِلَى الصَّلَاةِ ☆

¹³ The animal to be sacrificed may be slaughtered on the day of the 'Id after the prayers have been said or at any time during the two following days, these being the days of the pilgrims' stay in Mina.

¹⁴ Charity, like prayer, constitutes a distinguishing characteristic of both 'Id festivals. In the 'Id al-Adzhā, charity takes the form of the distribution of the meat of the sacrificed animal, and the price of its skin which must be devoted to some charitable object; and in the 'Id al-Fitr, it is made obligatory in the form of Fitr charity. The ṣā' was an Arab measure for grain weighing about four seers. Under present conditions money-value of the ṣā' would be about four annas in India, and that may safely be taken as the standard for Fitr charity for each individual, including children.

20 Abū Huraira said,

The Messenger of

Allāh, peace and blessings of Allah be on him, ap-
pointed me to guard the charity of Ramadzān.¹⁵

(B. 40 : 10.)

21 Ibn 'Umar said,

Two 'Ids occurred together¹⁶ in the time of the Messenger of Allāh, peace and blessings of Allah be on him: so he performed the ('Id) prayer with the people, then said: "Whoever desires to come to the Friday service, he may come; and whoever desires to remain absent, he may remain absent."

(IM. 5 : 166.)

22 'Ā'isha reported that,

Abū Bakr paid her a visit in the days of Minā, and with her were two girls playing on a tambourine

٢٠-عَنْ أَبِي هُرَيْرَةَ قَالَ

وَكَانَ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ حَفِظَ زَكْوَةَ

رمضانَ ☆

٢١-عَنْ أَبْنَى عُمَرَ قَالَ اجْتَمَعَ

عِيدَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ عَلَيْهِ وَسَلَّمَ فَصَلَّى بِالنَّاسِ ثُمَّ قَالَ مَنْ شَاءَ أَنْ يَأْتِيَ الْجُمُعَةَ فَلْيَأْتِهَا وَمَنْ شَاءَ أَنْ يَتَخَلَّفَ فَلْيَتَخَلَّفْ

☆

٢٢-عَنْ عَائِشَةَ أَنَّ أَبَابَكْرَ

دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيَاتٍ فِي

¹⁵ In the Holy Prophet's time, the Fitr charity was collected at a centre and then distributed. The present practice in the Muslim world to leave it to individual choice is against the Holy Prophet's Sunna. Worked out as an institution as it was in the Holy Prophet's time, it can prove a source of immense benefit to the Muslim community.

¹⁶ By two 'Ids are meant the 'Id and Friday.

and beating (it), and the Prophet, peace and blessings of Allah be on him, had covered himself up with his cloth. Abū Bakr upbraided them, but the Prophet, peace and blessings of Allah be on him, uncovered his face and said : "Leave them alone, O Abū Bakr ! for these are the days of 'Id." (B. 13 : 25.)

أَيَّامٍ مِّنِي تُدْفَقَانَ وَتَضَرَّبَانَ وَالنَّبِيُّ
عَلَيْهِ السَّلَامُ مُتَغَشِّشٌ بِثَوْبِهِ فَأَنْتَهُ هُمَّا
 أَبُوبَكْرٍ فَكَشَفَ النَّبِيُّ عَلَيْهِ السَّلَامُ عَنْ
 وَجْهِهِ فَقَالَ دَعُوهُمَا يَا أَبَا بَكْرٍ
 فَإِنَّهَا أَيَّامٌ عِيدٌ ☆

CHAPTER XIII

SUPEREROGATORY PRAYERS

(TAHAJJUD, WITR AND TARĀWIḤ)

1. "And during a part of the night forsake sleep by prayer, beyond what is incumbent on thee ; maybe thy Lord will raise thee to a position of great glory " (17:79).
2. "The rising by night is the firmest way to tread and the best corrective of speech " (73:6).

3. "Surely thy Lord knows that thou passest in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) one-third of it, and also a part of those who are with thee " (73:20).

Tahajjud, from *hajada* meaning *he remained wakeful in the night*, is the prayer which is offered during the latter part of the night, before day-break. It is a supererogatory prayer, but special stress is laid on it in the Holy Qur'ān (vv. 1, 2). *Witr* (lit., *an odd number*), originally a part of the Tahajjud prayer, is a supererogatory prayer of three rak'as, generally said after the '*Ishā'* prayer. *Tarāwiḥ* (pl. of *tarwiha* meaning *rest*) is a supererogatory prayer of eight or twenty rak'as, said during the month of Ramadzān immediately after the '*Ishā'* prayer.

The Tahajjud prayer is said, after one has enjoyed sleep, during the latter third of the night (ḥ. 1). This prayer consists of eleven rak'as (ḥ. 2), but may be shortened to nine or seven or even less (ḥḥ. 3, 4), there being a break after every two rak'as. As all people could not afford to get up in the latter part of the night, three rak'as of witr were added to the '*Ishā'* prayer, being the final act of devotion before going to sleep (ḥḥ. 5, 6). The last rak'a of witr was characterized by a special prayer offered before or after rukū', and called the qunūt (ḥ. 7).

The Tarāwiḥ prayer really takes the place of Tahajjud, in the case of those who cannot get up for Tahajjud, in the month of Ramadzān. In its present form, it was introduced in the time of 'Umar (ḥ. 8).

1 Abū Huraira reported,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, said,

"Our Lord, blessed and exalted is He, descends every night to the nearest heaven when the latter one-third of the night remains, (and) says, Is there any one who calls upon Me so that I may accept of him, who asks of Me so that I may grant him, who seeks forgiveness of Me so that I may forgive him?"¹

(B. 19 : 14.)

2 'A'isha reported,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, used to say eleven rak'as of prayer—

١-عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَنْزَلُ رَبَّنَا تَبَارَكَ وَ تَعَالَى كُلُّ لَيْلَةَ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ الْلَّيْلِ الْآخِرِ يَقُولُ مَنْ يَدْعُونِي فَاسْتَجِيبُ لَهُ مَنْ يَسْأَلُنِي فَاعْطِيهِ مَنْ يَسْتَغْفِرُنِي فَاغْفِرْ لَهُ ☆

٢-عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَصْلِي أَحَدِي عَشْرَةَ رُكُعاً

¹ Discussing the meaning of this hadith under the word *nazala*, Ibn Athir says: "Descending and ascending, motion and state of rest, are the properties of matter, while Allāh is supremely exalted above this and hallowed; and the meaning is the descending of Divine mercy and grace and their nearness to servants". The statement is, therefore, metaphorical, and the significance is that the man who seeks communion with the Divine Being at such a time, when the whole of nature is in a state of quiet and the mind of man himself free generally from all anxieties and worries, will find Him nearest to his heart. Such a time is, therefore, fittest for communion with the Divine Being, and that is the time of Tahajjud prayer.

this was his prayer, she meant, at night; and he used to remain in sajda so long, before he raised his head, that one of you could recite fifty verses; and he said two rak'as before the morning prayer, then he lay down on his right side until the mu'adhdhin came to him for the (congregational) prayer.²

(B. 14 : 1.)

كَانَتْ تِلْكَ صَلَاوَةَ تَعْنِي بِاللَّيْلِ
فَيُسَجِّدُ السَّجْدَةَ مِنْ ذَلِكَ قَدْرَ مَا
يَقْرَأُ أَحَدُكُمْ تَحْسِنَ آيَةً قَبْلَ أَنْ
يَرْفَعَ رَأْسَهِ وَيَرْكَعَ رَكْعَتَيْنِ قَبْلَ
صَلَاوَةِ الْفَجْرِ ثُمَّ يَضْطَجِعُ عَلَى
شَفَهِ الْأَيْمَنِ حَتَّىٰ يَأْتِيهِ الْمُؤْذِنُ
لِلصَّلَاةِ ☆

3 Masrūq said,
I asked 'Āisha about
the prayer of the Prophet,
peace and blessings of Allah be on him, at night. She
said, (Sometimes) seven
(rak'as), (sometimes) nine
and (sometimes) eleven,

٣-عَنْ مَسْرُوقٍ قَالَ سَأَلَتْ عَائِشَةَ
عَنْ صَلَاوَةِ النَّبِيِّ عَلَيْهِ السَّلَامُ بِاللَّيْلِ
فَقَالَتْ سَبْعٌ وَّ تِسْعٌ وَّ أَحَدُّ

² The Tahajjud prayer consists, according to this *hadīth*, of eleven rak'as, but this number may, as explained in the next two, be reduced to nine or seven rak'as, or even less, when the time at hand before the break of the dawn does not suffice to complete the total.

besides the two (sunna)
rak'as of the Fajr.

عَشْرَةِ سُوئِ رَكْعَيِ الْفَجْرِ ☆

(B. 19 : 10.)

4 Ibn 'Umar said,
A man asked the Pro-
phet, peace and blessings
of Allah be on him, while he
was on the pulpit, What
dost thou say about the
night prayer? He said:

"Two (rak'as) at a time;
and when one of you
knows (that) the dawn
(is near), he should add
one (rak'a)—this will make
his prayer witr."

(B. 8 : 84.)

٤-عَنِ ابْنِ عُمَرَ قَالَ سَالَ رَجُلٌ
النَّبِيَّ عَلَيْهِ السَّلَامُ وَهُوَ عَلَى الْمِنْبَرِ مَا
تَرَى فِي صَلَاةِ اللَّيْلِ قَالَ مَثْنَى
مَثْنَى فَإِذَا خَشِيَ أَحَدُكُمُ الصُّبْحَ
صَلَّى وَاحِدَةً فَأَوْتَرَتْ لَهُ مَا صَلَّى☆

5 Ibn 'Umar reported,
The Prophet peace and
blessings
of Allah be on
him, said:

"Let the witr be your
last prayer at night."

(B. 14 : 4.)

٥-عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ عَلَيْهِ السَّلَامُ
قَالَ أَجْعَلُوا أُخْرَ صَلَاةَ تِكْرَ بِاللَّيْلِ
وَتِرَأَ☆

6 Abū Huraira said,
The Messenger of Allāh,

٦-قَالَ أَبُو هُرَيْرَةَ أَوْصَانِي

peace and blessings of Allah be on him, commanded me to say the witr before going to sleep.³

(B. 14 : 2.)

7 Al-Hasan ibn 'Ali said, The Messenger of Allāh, peace and blessings of Allah be on him, taught me sentences to be repeated in the qunūt⁴ in witr :

"O Allāh ! Guide me among those whom Thou hast guided, and preserve me among those whom Thou hast preserved, and befriend me among those whom Thou hast befriended, and bless me in what Thou hast granted, and save me from the evil of what Thou hast ordered, for Thou dost order, and no order over-rides Thy order; surely he is not disgraced whom Thou befriendest ; blessed art Thou, our Lord ! and highly exalted." (AD-Msh. 4 : 35.)

رَسُولُ اللهِ مُصَلِّي اللَّهُ عَلَيْهِ وَسَلَّمَ بِالوَتْرِ قَبْلَ النَّوْمِ ☆

٧-عَنْ الْحَسَنِ بْنِ عَلَى قَالَ
عَلِمْنِي رَسُولُ اللهِ مُصَلِّي اللَّهُ عَلَيْهِ وَسَلَّمَ كَلَمَاتٍ
أَقْوَهُنَّ فِي قُنُوتِ الْوَتْرِ اللَّهُمَّ
اهدِنِي فِيمَا هَدَيْتَ وَعَافِنِي
فِيمَا عَافَيْتَ وَتُولِّنِي فِيمَا
تُولِّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ
وَقِنِي شَرًّا مَا قَضَيْتَ فَإِنَّكَ تَقْضِي
وَلَا يُقْضِي عَلَيْكَ أَنَّهُ لَا يَذَلِّ
مِنْ وَالَّتَّ تَبَارَكَتْ رَبَّنَا وَتَعَالَيْتَ☆

³ This is the practice now generally followed. The Holy Prophet himself made the witr a part of the Tahajjud prayer.

⁴ Qunūt means the being constantly obedient, and is technically applied to the prayer offered in a standing posture in the last rak'a of any prayer.

8 'Abd al-Rahmān said, I went out with 'Umar ibn al-Khaṭṭāb to the mosque on a certain night in Ramadzān, and the people had formed themselves into different groups —one man saying prayer alone and another saying prayers with a number of people following his prayer. So 'Umar said, I think if I gather them together behind one reciter, it would be much better. Then he made his decision and gathered them together behind Ubayy ibn Ka'b. Then I went out with him on another night and the people were following the prayer of their reciter.

بِعَنْ عَبْدِ الرَّحْمَنِ قَالَ نَرَجَتْ
مَعَ عُمَرَ بْنِ الْخَطَابِ لَيْلَةً فِي
رَمَضَانَ إِلَى الْمَسْجِدِ فَإِذَا النَّاسُ
أَوْزَاعُ مُتَفَرِّقُونَ يُصْلِي الرَّجُلُ
لِنَفْسِهِ وَيُصْلِي الرَّجُلُ فَيُصْلِي
بِصَلَوَتِهِ الْهَطُّ فَقَالَ عُمَرَ
إِنِّي أَرَى لَوْ جَمِعْتُ هَؤُلَاءِ
عَلَى قَارِئٍ وَاحِدٍ لَكَانَ أَمْثَلَ
ثُمَّ عَزِمَ فَجَمَعَهُمْ عَلَى أَبْنِ ابْنِ
كَعْبٍ ثُمَّ نَرَجَتْ مَعَهُ لَيْلَةً
أُخْرَى وَالنَّاسُ يُصَلِّونَ بِصَلَاةِ

before or after the performance of the rukū'; in the congregational service it was offered by the imām after rising from the rukū' (B. 10:126). There are other forms of the qunūt prayer—in fact, any prayer may be offered as qunūt.

‘Umar said, This innovation is very good; and the part (of the night) in which they sleep is better than that in which they stand saying prayers—he meant the latter part of the night; and the people stood praying in the first part.⁵

(B. 31 : 1.)

قَارَئِهِمْ قَالَ عُمَرُ نَعَمُ الْبِدْعَةُ
هَذِهِ وَالَّتِي يَنَامُونَ عَنْهَا أَفْضَلُ
مِنْ الَّتِي يَقُومُونَ بِرِيدَ
أَخْرَ اللَّيْلِ وَكَانَ النَّاسُ يَقُومُونَ
اَوْلَهُ

⁵ The prayer spoken of in this hadīth is the Tarāwīh prayer, said in Ramadān. The Holy Qur’ān is recited in this prayer, from the beginning, in such portions that the whole is finished by the end of the month. It is apparent from this hadīth that no such prayer was said by the Holy Prophet. A reference to H. viii : 15 would show that when the Holy Prophet was in a state of *i’tikaf* in the month of Ramadān, some people joined him when they saw him saying the tahajjud prayer; and thus, tahajjud was on that occasion said in congregation, though the Holy Prophet never meant it. This continued for three days, after which the Holy Prophet intentionally discontinued it.

CHAPTER XIV

MISCELLANEOUS PRAYERS

(*ISTIKHĀRA, ŞALĀT AL-KUSŪF, ISTISQĀ*)

Istikhāra (lit., the asking of *khair* i.e., good or blessing) means the asking of Divine blessing in the doing of a thing which a man intends to do. *Kusūf* means the eclipse of the sun or the moon. *Istisqā* (from *saqy*, giving to drink) is a prayer for rain.

1 Jâbir said,
The Messenger of Allâh,

peace and blessings
of Allâh be on him, used to teach
us *istikhâra* in all matters,
as he used to teach us a
chapter of the Qur'ân. He
said :

" When one of you in-
tends the doing of a thing,
he should say two rak'as¹
besides the obligatory pray-
ers, then he should pray—
' O Allâh! I desire Thy
blessing by Thy knowledge,
and I beg of Thee to give

اَعْنَ جَابِرَ قَالَ كَانَ رَسُولُ اللهِ
يُعْلَمُنَا الْاسْتَخَارَةَ فِي
الْأُمُورِ كُلِّهَا كَمَا يُعْلَمُنَا السُّورَةَ مِنِ
الْقُرْآنِ يَقُولُ اذَا هُمْ اَحْدُوكُمْ
بِالْأَمْرِ فَلَيْرَكُعْ رَكْعَتَيْنِ مِنْ
غَيْرِ الْفَرِيضَةِ ثُمَّ لَيَقُلِ اللَّهُمَّ
اَتَىَ اَسْتَخِيرُكَ بِعِلْمِكَ وَ

¹ The best time for *istikhâra* is after the '*Ishâ'* prayer.

me power (to do it) by Thy power, and I ask of Thee Thy great grace, for Thou hast the power while I have not the power, and Thou knowest while I do not know, and Thou art the Great Knower of the unseen things. O Allāh! If Thou knowest that this affair is good for me in the matter of my religion and my living and the result of my affair—or he said, in the present state of my affair and in its future—then ordain it for me and make it easy for me and bless (me) therein; and if Thou knowest that this affair is evil for me in the matter of my religion and my living and the result of my affair—or he said, in the present state of my affair and in its future—then turn it away from me and turn me away from it and ordain what is good

أَسْتَقْدِرُكَ بِقُدْرَتِكَ وَ أَسْأَلُكَ
 مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ
 وَ لَا تَقْدِرُ وَ تَعْلَمُ وَ لَا تَعْلَمُ وَ
 أَنْتَ عَلَامُ الْغُيُوبِ اللَّهُمَّ إِنَّ
 كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرُ خَيْرٌ
 لِّي فِي دِينِي وَ مَعَاشِي وَ عَاقِبَةِ
 أَمْرِي أَوْ قَالَ عَاجِلٌ أَمْرِي
 وَ أَجْلِهِ فَاقْدِرُهُ لِي وَ يُسْرِهِ لِي
 ثُمَّ بَارَكَ فِيهِ وَ أَنْ كُنْتَ تَعْلَمُ
 أَنَّ هَذَا الْأَمْرُ شَرٌّ لِّي فِي دِينِي وَ
 مَعَاشِي وَ عَاقِبَةِ أَمْرِي أَوْ قَالَ
 فِي عَاجِلٍ أَمْرِي وَ أَجْلِهِ
 فَاصْرِفْهُ عَنِّي وَ اصْرِفْنِي عَنْهُ وَ

for me wheresoever it is,
and make me contented
with it.'

He (the Prophet) said,
"And he should say what
he wants."² (B. 19 : 25.)

2 'Abd Allāh ibn 'Amr said,
When the sun was
eclipsed in the time of
the Messenger of Allāh,
peace and blessings of Allah be on him, a call was given
that prayer-service gathering
together (people) was
going to be held. (B. 16 : 3.)

3 'Ā'isha said,
The Prophet, peace and blessings of Allah be on him, recited aloud his
qirā'a in the eclipse prayer;
and when he finished his
recital he pronounced the
takbīr and performed the
rukū'; and when he raised
(his head) from the rukū',
he said, "Allāh listens to
him who praises Him. Our

اَقْدَرْلِيَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ

اَرْضَنِي بِهِ قَالَ وَيُسَمِّي حَاجَتَهُ ☆

٢-عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ وَقَالَ لَمَّا

كَسَفَ الشَّمْسُ عَلَى عَهْدِ

رَسُولِ اللَّهِ ﷺ نُوَدِيَ أَنَّ الصَّلَاةَ

جَامِعَةً ☆

٣-عَنْ عَائِشَةَ قَالَتْ جَهْرَ النَّبِيِّ

عَنِّيَّةَ فِي صَلَاةِ الْخُسُوفِ بِقِرَاءَتِهِ

فَإِذَا فَرَغَ مِنْ قِرَاءَتِهِ كَبَرَ

فَرَكَعَ وَإِذَا رَفَعَ مِنْ الْكَعْدَةِ

قَالَ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ رَبِّنَا وَلَكَ

² *Istiħħara* is an individual prayer, and it may be continued for several days until the mind through Divine help is settled on an affair. It is not necessary that a man should be informed in a vision as to the course which he should adopt.

Lord! And Thine is the praise." Then he returned to the recital (of the Qur'an). In the eclipse prayer there are four rukū's and four sajdas in two rak'as.⁸ (B. 16 : 19.)

الْحَمْدُ لِلّٰهِ يُعَاوِدُ القراءةَ فِي
صَلوةِ الْكُسُوفِ أَرْبَعَ رَكعَاتٍ فِي
رَكعَتَيْنِ وَ أَرْبَعَ سُجُودًا ☆

4 'Abd Allāh reported, I saw the Prophet, peace and blessings of Allah be on him, on the day he went out to pray for rain. He said, He (the Prophet) turned his back to the people and faced the Qibla praying, then he turned over his outer wrapping garment, then he said with us two rak'as of prayer reciting therein the qirā'a aloud. (B. 15 : 17.)

٤- عن عبد الله رأيت النبي ﷺ
يوم خرج يستسقى قال فحول
إلى الناس ظهره واستقبل القبلة
يدعو ثم حوال رداءه ثم صلى
لنا ركعتين جهر فيهما
بالقراءة ☆

⁸ The eclipse prayer is a congregational service in which both men and women take part (B. 16 : 10). The particular eclipse which is spoken of in this hadīth occurred on the very day on which Ibrāhīm, the Holy Prophet's eighteen months old son, died (B. 16 : 17).

⁹ This was a special service for rain held in an open place. Prayer may also be offered for rain without holding a special service (H. xi. 13, B. 11 : 35).

CHAPTER XV

BURIAL SERVICE

1. "And give good news to the patient ones who, when a misfortune befalls them, say : We are Allāh's and to Him shall we return. These are they on whom are blessings and mercy from their Lord, and these are the followers of the right course " (2 : 155-157).
2. "Our Lord ! Forgive us and those of our brethren who had precedence of us in faith " (59 : 10).
3. "And never hold a burial service for any one of them who dies and do not stand (to pray) on his grave; surely they disbelieve in Allāh and his Messenger " (9 : 84).

When news of death is received, one should repeat the words *innā li-lلāh-i wa innā ilai-hi rājī'ūn* (v. 1). The asking of forgiveness for the departed ones is a Muslim's duty towards a Muslim (v. 2), and this is done by the holding of a burial service at death. Burial service is prohibited in the case of those who disbelieve in Allāh and His Messenger (v. 3), the particular people referred to in the verse being hypocrites whose disbelief had become manifest.

Details as to the duties of the living towards the dying and the dead are given in Hadīth. Visiting the sick is a duty laid upon every Muslim (ḥ. 11). When signs of the approach of death are witnessed in a person, the Holy Qur'ān may be recited by his bedside (ḥ. 1). Speaking well of the dead or a sick person when a visit is paid to him is recommended (ḥ. 2). Grief for the dying or the dead is but natural, and one may weep when overcome (ḥḥ. 3, 4), but wailing, slapping the cheeks, tearing garments, etc. are forbidden (ḥḥ. 5, 6). Death of children is spoken of as a blessing in disguise (ḥ. 7). The dead body must be washed and cleaned of all impurities and then wrapped up in clean cloth (ḥḥ. 8, 9). Following the bier is an act of great merit (ḥ. 10), and a duty which a Muslim owes to his dead brother (ḥ. 11). Respect must be shown to the bier, whether it be of a Muslim or of a non-Muslim (ḥḥ. 12, 13). A burial service may be held even in the absence of the dead body (ḥ. 14). Women were advised not to follow a bier but there is no prohibition against it (ḥ. 15). The bier may be followed on foot or riding (ḥ. 16). Those who follow the bier arrange themselves into ranks behind the imām at the burial service (ḥ. 17).

The service consists of four takbirs and taslim while standing, there being no rukū' or sajda, but wudzū' must be performed before joining it (ḥḥ. 17, 18). The bier is placed before the imām who stands opposite the middle, or the breast, of the dead body (ḥ. 19). The first takbīr is followed by the recital of the *Fātiha* in a soft voice audible to oneself (preceded by the *istiftāh*, as in prayer); the second by the recital of *al-ṣala 'ala-l-Nabiyy*; the third by an intercessory prayer for the dead one, in particular, but it includes the living as well; and the fourth by taslim (ḥḥ. 20-23). Burial service must be held even on a Muslim who is guilty of heinous sins (H. viii : 6). The committing of suicide is, according to Islām, a criminal act, but even such a person may not be deprived of the burial service (ḥ. 24). In the battle-field the washing, the shrouding and the burial service were dispensed with, and two men were buried in one grave (ḥ. 25). What should be said and done at the burial is related in ḥḥ. 26, 27. The tomb should be raised a little above the ground and should be gibbous in shape (ḥ. 28). The plastering of tombs or construction of buildings on them is discouraged (ḥ. 29). The gathering of friends and relatives to console the bereaved family is allowed, and so also is the preparation for them of food, at which only those very nearly related should be present (ḥḥ. 30, 31). Abusing the dead is forbidden (ḥ. 32). Charity on behalf of the dead is allowed (ḥḥ. 33, 34). When visiting graves, one must pray for the dead (ḥ. 35).

1 Ma'qil said,
The Messenger of

Allāh, peace and blessings
of Allah be on him, said :

"Recite the Sūra Yāsīn
before the dying among
you."¹ (Ah-Msh. 5 : 3.)

١-عَنْ مَعْقِلٍ قَالَ قَالَ

رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ أَقْرَأُوا سُورَةً

يَسَّ عَلَى مَوْتَاهُ ☆

2 Umm Salama said,
The Messenger of

Allāh, peace and blessings
of Allah be on him, said :

"When you visit a sick

٢-عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ

رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا حَضَرْتُمْ

¹ This chapter is full of expressions of Divine greatness and glory.

person or a dead one, speak well (of him), for the angels say āmin to what you say." (M-Msh. 5 : 3.)

الْمَرِيضُ أَوِ الْمَيْتَ فَقُولُواْ خَيْرًا
فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا
تَقُولُونَ ☆

3 'Ā'isha said,
The Messenger of Allāh, peace and blessings of Allah be on him, kissed 'Uthmān ibn Maz'ūn while he was dead, and he wept, so that the tears of the Prophet, peace and blessings of Allah be on him, flowed over the face of 'Uthmān.² (Tr-Msh. 5 : 3.)

٣-عَنْ عَائِشَةَ قَالَتْ إِنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامَ قَبْلَ عُثْمَانَ ابْنَ
مَظْعُوبٍ وَ هُوَ مَيْتٌ وَ هُوَ
يَسْكُنُ حَتَّى سَالَ دُمُوعُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
عَلَى وَجْهِ عُثْمَانَ ☆

4 Anas said,
Along with the Messenger of Allāh, peace and blessings of Allah be on him, we visited Abū Saif, the blacksmith, and he was Ibrāhīm's foster-father.

٤-عَنْ أَنَسِ قَالَ دَخَلْنَا مَعَ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَى أَبِي سَيْفِ
الْقَيْنِ وَ كَانَ ظَرِراً لِابْرَاهِيمَ

² 'Uthmān ibn Maz'ūn was the first person to die from among those who had fled from Makka to Madina for the sake of their faith in Allāh.

The Messenger of Allāh,
peace and blessings of Allāh be on him, took Ibrāhīm
 (in his arms) and kissed
 him and smelt him. Then
 we visited him after this
 while Ibrāhīm was yielding
 up his spirit; so tears began
 to flow from the eyes of
 the Messenger of Allāh,
peace and blessings of Allāh be on him. ‘Abd al-Rahmān ibn ‘Auf said to him,
 And thou too, O Messenger
 of Allāh? He said, “O Ibn
 ‘Auf! That is compassion.”
 Then He wept again and
 said:

“Surely the eye sheds
 tears and the heart grieves
 and we do not say but
 what the Lord is pleased
 with; and we, O Ibrāhīm!
 are full of grief on account
 of thy separation.”³

(B. 23 : 43.)

³ Ibrāhīm was the Holy Prophet's son by his Coptic wife, Mary. He died when he was eighteen months old. The words uttered by the Holy Prophet on this occasion will serve as a beacon to the world in its tragedies. Abū Saif's wife was wet-nurse to the Holy Prophet's son.

فَأَخَذَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ إِبْرَاهِيمَ
 فَقَبَّلَهُ وَشَهَدَ ثُمَّ دَخَلَنَا عَلَيْهِ
 بَعْدَ ذَلِكَ وَإِبْرَاهِيمَ يَجُودُ بِنَفْسِهِ
 فَجَعَلَتْ عَيْنَاهُ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ
 تَدْرَقَانِ فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ
 ابْنُ عَوْفٍ وَأَنْتَ يَا رَسُولَ اللَّهِ
 فَقَالَ يَا ابْنَ عَوْفٍ إِنَّهَا رَحْمَةٌ ثُمَّ
 أَتَبَعَهَا بِأُخْرَى فَقَالَ إِنَّ الْعَيْنَ
 تَدْمَعُ وَالْقَلْبُ يَخْزُنُ وَلَا نَقُولُ
 إِلَّا مَا يَرْضِي رَبُّنَا وَإِنَّ بَفْرَاقَكَ
 يَا إِبْرَاهِيمَ لِمَحْزُونَ ☆

5 'Abd Allah said,
The Prophet, peace and
blessings
of Allah be
on him, said :

"He is not of us who slaps the cheeks and tears the garments and mourns like the mourning of the (days of) Ignorance."

(B. 23 : 35.)

6 'Umar said,
Leave them (the women) alone, weeping over Abū Sulaimān, so long as there is not throwing of dust on heads or wailing.

(B. 23 : 33.)

7 Anas said,
The Messenger of Allāh, peace and blessings
of Allah be on him, said :

"There is, from among the people, no Muslim who has three of his (children) dead before they have reached majority

'A Muslim must bear the calamity of the death of a friend or a relative patiently. Weeping is but a sign of tenderness and compassion in the human heart, but wailing and other manifestations which are not consistent with patience are forbidden.

٥-عَنْ عَبْدِ اللَّهِ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مَنَّا مَنْ لَطَمَ الْخُدُودَ وَ شَقَّ الْجِيوبَ وَ دَعَى بِدَعْوَى الْجَاهِلِيَّةَ

٦-قَالَ عُمَرَ دَعْهُنْ يَسْكِنَ عَلَى أَيِّ سُلْبَانَ مَا لَمْ يَكُنْ نَقْعُدُ أوْ لَقْلَقَةً

٧-عَنْ أَنَسِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنَ النَّاسِ مِنْ مُسْلِمٍ يَتَوَفَّ لَهُ ثَلَاثَةٌ لَمْ يَلْغُوا

but Allāh will make him enter paradise by His gracious mercy on their account." (B. 23 : 6.)

الْحَنْتَ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ
بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ ☆

8 Umm 'Aṭiyya said, The Messenger of Allāh, peace and blessings of Allah be on him, came to us while we were washing (the body of) his daughter; so he said :

"Wash her thrice or five times or more than that, with water having (leaves of) the lote tree (boiled in it), and the last time put in camphor; and when you have finished, inform me".

So when we had finished we informed him, and he threw towards us his waist-wrapper and said : "Put it next to her body." (B. 23 : 9.)

9 'Āisha reported, The Messenger of Allāh, peace and blessings of Allah be on him, was shrouded

عَنْ أُمِّ عَطِيَّةَ قَاتَ دَخَلَ
عَلَيْنَا رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ وَ تَحْنُ
تَغْسلُ ابْنَتَهُ فَقَالَ أَغْسِلْنَاهَا ثَلَاثَ
أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ بِعَاءَ
وَ سَدَرَ وَ أَجْعَلَنَ فِي الْآخِرَةِ
كَافُورًا فَإِذَا فَرَغْتُ فَادْنَيْ
فَلَمَّا فَرَغْنَا أَذْنَاهُ فَالْقَيْ إِلَيْنَا
حَقْوَةَ فَقَالَ أَشْعَرْنَاهَا إِيَّاهُ ☆

عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ

in three pieces of white washed cotton cloth,⁶ made in Yaman; there was neither shirt in them nor turban. (B. 23 : 18.)

10 Abū Huraira said,
The Messenger of Allāh, peace and blessings of Allah be on him, said :

“Whoever stays with a bier until he joins the burial service over it, he has one portion; and whoever remains present till the body is buried, he has two portions. (B. 23 : 58.)

11 Barā' ibn 'Āzib said,
The Prophet, peace and blessings of Allah be on him, commanded us....to follow biers (to their last resting-place), to visit the

كُفَنَ فِي ثَلَثَةِ آتْوَابِ يَمَانَةِ
بِسْضِ سَحُولِيَّةِ مِنْ كُرْسُفِ
لَيْسَ فِيهَا قَيْصٌ وَ لَا عَمَامَةً ☆

١٠-عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
حَتَّى يُصْلَى عَلَيْهِ فَلَهُ قِيرَاطٌ وَ
مَنْ شَهَدَ حَتَّى يُدْفَنَ كَانَ لَهُ
قِيرَاطًا ☆

١١-عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ
أَمْرَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ.....يَا تَبَاعَ الْجَنَازَ

⁶ *Sahūliyya* were so called in relation to *Sahūl*, a place in Yaman, where they were woven or whence they were brought; or they were garments beaten and washed and whitened, so called in relation to *sahūl* meaning one who beats and washes and whitens clothes (LL).

sick person, to accept (the invitation of) one who invites (to a dinner), to help the oppressed one, to execute the oath, to return the salutation, and to utter a prayer for the sneezer.^{*}
(B. 23 : 2.)

12 'Amir reported,
The Prophet, peace and
blessings
of Allah be
on him, said:

"When one of you sees a bier then, if he does not accompany it, he should stand until he leaves the bier behind or the bier leaves him behind, or it is put down before it leaves him behind." (B. 23 : 47.)

13 Jâbir said,
A bier passed by us
and the Prophet, peace and
blessings
of Allah be
on him, stood up for it, and
we (also) stood up. Then
we said, O Messenger of

وَعِيَادَةِ الْمَرْيَضِ وَاجْبَابِ الدَّاعِيِ
وَنَصْرِ الْمُظْلُومِ وَإِبْرَارِ الْقَسْمِ
وَرَدِ السَّلَامِ وَتَسْمِيتِ الْعَاطِسِ☆

١٢-عَنْ عَامِرٍ عَنِ النَّبِيِّ ﷺ
قَالَ إِذَا رَأَى أَحَدُكُمْ جَنَازَةً فَإِنْ
لَمْ يَكُنْ مَاشِيًّا مَعَهَا فَلْيَقْمِمْ حَتَّى
يُخْلِفَهَا أَوْ تُخْلِفَهُ أَوْ تُوَضَّعَ مِنْ
قَبْلِ أَنْ يُخْلِفَهَا☆

١٣-عَنْ جَابِرٍ قَالَ مَرْبَباً
جَنَازَةً فَقَامَ لَهَا النَّبِيُّ ﷺ وَ
قُنَانًا فَقُلْنَا يَا رَسُولَ اللهِ أَنَّهَا

* Only the first two commandments relate to this chapter, following a bier and visiting a sick person.

Allāh ! It is the bier of a Jew. He said :

" When you see a bier, stand up." (B. 23 : 49.)

14 Abū Huraira reported, The Messenger of Allāh, peace and blessings of Allah be on him, gave the news of the death of the Negus on the day on which he died. He went forth to the place of prayer and made the people stand in ranks and uttered four takbirs.⁸ (B. 23 : 4.)

15 Umm 'Atiyya said, We were forbidden to follow biers, and it was not a decisive prohibition.⁹ (B. 23 : 29.)

جَنَازَةٌ يَهُودِيٌّ قَالَ فَإِذَا رَأَيْتُمْ

الْجَنَازَةَ فَقُومُوا ☆

٤-عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ نَعِي النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ نَرْجَ الْمُصْنِلِ فَصَفَّ بِهِمْ وَكَبَرَ

أَرْبَعاً ☆

٥-عَنْ أُمِّ عَطِيَّةَ أَنَّهَا قَالَتْ نُهِينَا عَنِ اتِّبَاعِ الْجَنَازَةِ وَلَمْ يُغْرِمْ عَلَيْنَا

⁸ Equal respect must be shown to a bier whether it is that of a Muslim or a non-Muslim.

⁹ The Negus was the ruler of Abyssinia. He had become a Muslim. The hadith shows that a burial service may be held over a dead body in its absence. It further shows that the funeral service consisted of four takbirs.

¹⁰ Women were advised not to go perhaps because, in the first place they could not help in carrying the bier, but more so because they might break down under grief.

16 Al-Mughira reported,
The Prophet, peace and
blessings
of Allah be
on him, said :

"The rider shall go behind the bier ; and he who walks on foot may go behind it and before it and on its right and on its left, remaining near to it."

(AD-Msh. 5 : 5.)

17 Ibn 'Abbas reported,
The Prophet, peace and
blessings
of Allah be
on him, came to a grave apart from other graves, so he arranged the people into ranks and pronounced four takbirs.¹⁰ (B. 23 : 54.)

18 The Prophet, peace and
blessings
of Allah be
on him, said :

"Whoever prays on the bier".....He called it

١٦-عَنْ الْمُغِيرَةِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ قَالَ الرَّاكِبُ يَسِيرُ خَلْفَ الْحَنَازَةَ
وَالْمَاشِي يَمْشِي خَلْفَهَا وَأَمَامَهَا
وَعَنْ يَمِينِهَا وَعَنْ يَسَارِهَا
قَرِيبًا مِنْهَا ☆

١٧-عَنْ ابْنِ عَبَّاسٍ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَى قَبْرٍ مَنْبُوذٍ فَصَفَّهُمْ
وَكَبَرَ أَرْبَعًا ☆

١٨-قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ مَنْ صَلَّى
عَلَى الْحَنَازَةِ سَمَاهَا صَلَاةً

¹⁰ A fuller account is given in B. 23 : 5. The burial service over the deceased had been held during the night, and the Holy Prophet was not informed. So he held a burial service over again on the grave. The hadith further shows that the people arranged themselves into ranks behind the imām. The general practice is to have at least three ranks (AD-Msh. 5 : 5), but there is no harm if there are two (B. 23 : 54).

salā (prayer), and there is no rukū' in it, nor sajda; and no one should talk during the service; and there is in it takbīr and taslīm; and Ibn 'Umar would not pray (on the bier) unless he had performed the *wudzū'*.

(B. 23 : 56.)

19 Samura reported, A woman died in childbirth, and the Prophet, peace and blessings of Allah be on him, held a burial service over her, and stood opposite the middle (of the bier).¹¹ (B. 6 : 29.)

20 Talḥa said, I prayed on a bier behind Ibn 'Abbās, and he recited the *Fatīha* and said, (I have done this) so that

لَيْسَ فِيهَا رُكُوعٌ وَلَا سُجُودٌ
وَلَا يُتَكَلَّمُ فِيهَا وَفِيهَا تَكْبِيرٌ
وَتَسْلِيمٌ وَكَانَ أَبْنُ عُمَرَ لَا
يُصْلِي إِلَّا طَاهِرًا ☆

١٩-عَنْ سَمْرَةَ أَنَّ امْرَأَةَ مَاتَتْ
فِي بَطْنِ فَصَلَّى عَلَيْهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَامَ وَسَطَّهَا ☆

٢٠-عَنْ طَلْحَةَ قَالَ صَلَّيْتُ
خَلْفَ ابْنِ عَبَّاسٍ عَلَى جَنَازَةَ
فَقَرَأْتُ بِفَاتِحَةِ الْكِتَابِ وَقَالَ

¹¹ This *hadīth* is again related by *Bukhārī* in 23:64 under the heading: "Where to stand in the case of the woman and the man." This shows that the same position should be adopted by the *imām*, whether the bier is that of a male or a female. Imām Abū Ḥanīfa interpreted the *middle* as meaning the breast, and that is the right position of the *imām* according to him, both in the case of the female and the male.

you may know that it is
the Sunna.¹² (B. 23 : 65.)

لَتَعْلَمُوا أَنَّهَا سُنَّةٌ ☆

21 Abū Huraira said,
The Messenger of
Allāh, peace and blessings of Allah be on him, said :

"When you pray over
the dead one, be sincere in
your prayer for him."¹³

(AD-Msh. 5 : 5.)

٢١-عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا صَلَّيْتُمْ عَلَى
الْمَيْتِ فَأَخْلُصُوا لَهُ الدُّعَاءَ ☆

22 Abū Huraira said,
The Messenger of
Allāh, peace and blessings of Allah be on him, used to
say when he held a burial-service over a bier :

"O Allāh ! Forgive our living ones and our dead ones, and those of us who are present and those who are absent, and our young

٢٢-عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ
رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا صَلَّى عَلَى
الْحَنَازَةِ قَالَ اللَّهُمَّ اغْفِرْ لَحِينَا
وَ مَيْتَنَا وَ شَاهِدَنَا وَ غَابِنَا وَ

¹² Ibn 'Abbās recited the *Fatīḥa* in a voice which others could hear, so that they might know that it was the Holy Prophet's practice. This shows that it was ordinarily recited in a low voice not audible, and further that it was meant to be so recited by the imām as well as the congregation. The same is the case with the prayers after other takbirs. The *Fatihā* is recited after the first takbīr; *al-salāt 'ala-l-Nabiyy*, as in the sitting position in prayer, after the second; and an intercessory prayer for the deceased (ḥ. 22, 23) after the third; while the *taslīm* is uttered after the fourth.

¹³ The burial service is thus an intercessory prayer for the deceased one, and any prayer may be offered. *Hadīth* contains several such prayers. The one generally adopted is given in the next *hadīth*.

ones and our old ones, and our males and our females. O Allāh ! Whom Thou keepest living among us cause him to live in submission to Thee, and whom Thou causest to die from among us make him die in faith. O Allāh ! Do not deprive us of his reward, and do not make us fall into a trial after him."

(AD-Msh. 5 : 5.)

23 Hasan said, The *Fatiha* should be recited over the child and then one should say, O Allāh ! Make him for us a cause of recompense in the world to come and as one going before and a reward.¹⁴

(B. 23 : 65.)

24 Abū Huraira said, The Prophet, peace and blessings of Allah be on him, said :

"Whoever strangles himself strangles himself into

¹⁴ According to one report, the word *dhukhr-an* (a treasure) is added before the final word *ajr-an*. No burial service is held over a still-born child (B. 23 : 80).

صَغِيرًا وَ كَبِيرًا وَ ذَكْرًا وَ

أَنْشَانَا اللَّهُمَّ مِنْ أَحْيَتْهُ مِنَ الْأَحْيَاءِ

عَلَى الْإِسْلَامِ وَ مَنْ تَوْفَيْتَهُ

مِنَ الْأَمَانَةِ عَلَى الْأَيْمَانِ اللَّهُمَّ

لَا تَحْرِمْنَا أَجْرَهُ وَ لَا تَفْتَنْنَا بَعْدَهُ ☆

٢٣ - قَالَ الْخَيْرُ يُقْرَأُ عَلَى الْطَّفَلِ

بِفَاتِحَةِ الْكِتَابِ وَ يَقُولُ اللَّهُمَّ

اجْعَلْهُ لَنَا فَرَطًا وَ سَلْفًا وَ

أَجْرًا ☆

٤ - عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي يَحْتَقُ نَفْسَهُ

fire, and whoever stabs himself with a spear stabs himself into fire.”¹⁵

(B. 23 : 83.)

يَحْنِقُهَا فِي النَّارِ وَالَّذِي يَطْعُنُهَا

يَطْعُنُهَا فِي النَّارِ ☆

25 Jābir said,
The Prophet, peace and blessings
of Allah be on him, gathered together in one cloth two men out of those who were killed in (the battle of) Uhud. Then he asked, “Which of them knew more of the Qur’ān †? When one of them was pointed out to him, he gave him precedence in the *laḥd*, and said, “I shall be a witness of these on the day of resurrection”. And he commanded that they should be buried with their blood (on them) and they were not washed, nor

٢٥- عَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ عَلَيْهِ السَّلَامُ يَجْمِعُ بَيْنَ الرَّجُلَيْنَ مِنْ قَتْلَ أَحَدٍ فِي تَوْبَةٍ وَاحِدَةٍ يَقُولُ أَيْمَنُ أَكْثَرُ أَخْدَأَ لِلْقُرْآنِ فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي الْلَّاهِدِ وَقَالَ آنَا شَهِيدٌ عَلَى هُؤُلَاءِ يَوْمَ الْقِيَمَةِ وَأَمْرَ بَدْفَنِهِمْ فِي دِمَائِهِمْ وَلَمْ

¹⁵ According to one *hadīth*, the Holy Prophet did not lead the burial service of a man who committed suicide, but his companions held such a service.

was a burial service held over them.¹⁶ (B. 23 : 72.)

يُغسلوا وَ لَمْ يُصلَّى عَلَيْهِمْ ☆

26 Ibn ‘Umar reported, When the dead body was placed in the grave, the Prophet, peace and blessings of Allah be on him., used to say :

“In the name of Allāh and with Allāh and according to the religion of the Messenger of Allāh.”

(Ah-Msh. 5 : 6.)

٢٦-عَنْ أَبْنَىْ عُمَرَ أَنَّ النَّبِيَّ ﷺ

كَانَ إِذَا دَخَلَ الْمَيْتَ الْقَبْرَ قَالَ

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ

رَسُولِ اللَّهِ ☆

27 Muḥammad reported without tracing it up to the Holy Prophet,

The Prophet, peace and blessings of Allah be on him., threw on the dead body (at its burial) three handfuls of dust with both his hands, and he caused water

٢٧-عَنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النَّبِيَّ ﷺ

وَسَلَّمَ حَتَّى عَلَى الْمَيْتِ ثَلَاثَ

حَثَّيَاتٍ بِيَدَيْهِ جَمِيعًا وَ أَنَّهُ

¹⁶ *Lahd* (from *lahada*, he inclined to a thing) is an oblong excavation in the side of the grave, a lateral hollow, in which the dead body is placed, the opening into the grave being then closed with bricks, so that when the grave is filled with earth the body remains intact. As this hadīth shows, preference was given to the *lahd*, the other body being placed in the *shaqq*, the pit itself, and therefore burial in the *shaqq* is not disallowed. In the case of a coffin, the *shaqq* alone would serve the purpose.

The martyrs of Uhud were neither washed nor was a burial service held over them, and the same rule may be followed in the exigency of war or other exigencies. Towards the end of his life, however, the Holy Prophet held a burial service on the grave of the martyrs of Uhud.

to be sprinkled on the grave of his son Ibrāhīm, and placed pebbles on it.

(Msh. 5 : 6.).

28 Sufyān, the date-seller, reported,

He saw the grave of the Prophet, peace and blessings of Allah be on him, gibbous shaped.¹⁷ (B. 23 : 96.)

29 Jābir said,
The Messenger of Allāh, peace and blessings of Allah be on him, forbade the plastering of the grave, and the construction of a building on it, and sitting on it.¹⁸ (M-Msh. 5 : 6.)

30 ‘A’išah, wife of the Prophet, peace and blessings of Allah be on him, reported :

When a person of her family died and the women gathered together over it,

رَشَ عَلَى قَبْرِ ابْنِهِ إِبْرَاهِيمَ وَ
وَضَعَ عَلَيْهِ حَصْبَاءَ ☆

٢٨٠ - عَنْ سُفِيَّانَ التَّمَّارِ أَنَّهُ

رَأَى قَبْرَ النَّبِيِّ عَلَيْهِ السَّلَامُ مُسْنَنًا ☆

٢٩ - عَنْ جَابِرٍ قَالَ نَهَا رَسُولُ

الله عَلَيْهِ أَنْ يَجْعَصَ الْقَبْرَ

وَ أَنْ يَبْنِي عَلَيْهِ وَ أَنْ يَقْعُدَ

عَلَيْهِ ☆

٣٠ - عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ عَلَيْهِ السَّلَامُ

أَنَّهَا كَانَتْ إِذَا مَاتَ الْمَيْتُ مِنْ

أَهْلِهَا فَاجْتَمَعَ لِذَلِكَ النِّسَاءُ ثُمَّ

¹⁷ The Arabic word is *musannam* which means raised from the ground like the *sandām* (hump) of the camel.

¹⁸ The prohibition to plaster, and build on, a grave may have been due to the waste of money which it would involve. Sitting on the grave is prohibited because it is disrespectful.

then they dispersed, except the family of the dead and those closely related to him, she used to order a cooking-pot of *talbīna* which was cooked, then *tharīd* was made and the *talbīna* was cast over it; then she would say, Eat of it, for I heard the Messenger of Allāh, peace and blessings of Allah be on him, say: "The *talbīna* gives rest to the heart of the sick one and takes away some of the grief." ^{١٠} (B. 70 : 24.)

تَفَرَّقَ إِلَّا أَهْلَهَا وَخَاصَّهَا
 أَمْرَتْ بِمُرْبَمَةِ مِنْ تَلْبِينَةِ
 فَطُبِخَتْ ثُمَّ صُنِعَ ثَرِيدٌ فَصُبِّتْ
 التَّلْبِينَةُ عَلَيْهَا ثُمَّ قَالَتْ كُلُّ
 مِنْهَا فَأَنِّي سَمِعْتُ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ
 يَقُولُ التَّلْبِينَةُ مَجْمَعَ لِفَوَادِ
 الْمَرِيضِ تَذَهَّبُ بِعَضُّ
 الْحَزْنِ ☆

31 'Ā'isha said,
 When the news came

٣١ عَنْ عَائِشَةَ قَالَتْ لَمَّا جَاءَ

^{١٠} *Talbīna* (from *laban* meaning *milk*) is food made of bran, milk and honey, or simply of bran and honey, so called because it is white like milk; and *tharīd* is bread crumbled into small pieces with fingers over which broth is poured, sometimes prepared with marrow and with eggs, considered to be most delicious. It shows that there was a gathering when a person died, the object no doubt being to console the bereaved family. When they dispersed, food was sent by some near relative to the family itself and very nearly related friends. The whole gathering did not partake of food.

to the Prophet, peace and blessings of Allah be on him, that Ibn Hāritha and Ja'far and Ibn Rawāḥa were killed, he sat (in the mosque), and grief could be seen in his face, and I saw (him) through the opening at the pivot of the door.^{۲۰}

(B. 23 : 40.)

32 'Ā'iša said,
The Prophet, peace and blessings of Allah be on him, said :

"Do not abuse the dead, for they have gone on to what they sent before."^{۲۱}

(B. 23 : 97.)

33 'Ā'iša reported,
A man said to the
Prophet, peace and blessings of Allah be on him, My
mother died a sudden

النَّبِيُّ عَلَيْهِ السَّلَامُ قَتَلَ أَبِنَ حَارِثَةَ وَ
جَعْفَرَ وَ أَبْنَ رَوَاحَةَ جَلَسَ
يُعْرَفُ فِيهِ الْخَرْنُ وَ آنَا آنَظُّ
مِنْ صَائِرَ الْبَابِ شَقِّ الْبَابِ ☆

٣٢-عَنْ عَائِشَةَ قَالَتْ قَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ لَا تَسْبُوا الْأَمْوَاتَ فَإِنَّهُمْ قَدْ أَفْضَلُوا إِلَى مَا قَدَّمُوا ☆

٣٣-عَنْ عَائِشَةَ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ عَلَيْهِ السَّلَامُ أَنَّ أَبِي افْتَلَتْ

^{۲۰} To sit in some place so that people may come and express their sympathy with and console the bereaved family is, therefore, according to the Holy Prophet's practice. Praying for the deceased one is not forbidden, but there is no authority for the present practice to offer prayers by the raising up of hands with every new-comer. The only prayer was the burial service and a prayer on the grave.

^{۲۱} Abuse is forbidden not only in regard to the dead from among Muslims but the dead in general. But criticism is not forbidden in any case ; it sometimes becomes a necessity, as in the case of the reporters of *hadīth*.

death, and I am sure that if she had been able to speak she would have given in charity; will she have a reward if I give in charity on her behalf? He said, "Yes".²² (B. 23 : 94.)

34 It is reported on the authority of Sa'd ibn 'Ubāda that

His mother died while he was absent. So he said, O Messenger of Allāh! My mother died while I was absent; will it benefit her if I give in charity on her behalf. He said, "Yes". He said, Then I make thee a witness that my orchard *Mikhrāf* is a charity on her behalf.

(B. 55 : 15.)

²² This *hadīth* and the one that follows show that charity on behalf of the dead is a source of benefit to them; and it appears that charity on behalf of the dead was generally practised in early Islām. Recital of the Holy Qur'ān to the dying ones is recommended (h. 1), but the practice of reciting the Holy

نَفْسَهَا وَأَطْنَبَهَا لَوْ تَكَلَّمَتْ

تَصْدِيقَتْ فَهَلْ هَلْ أَبْرُرْ أَنْ

تَصْدِيقَتْ عَنْهَا قَالَ نَعَمْ ☆

٤٤-عَنْ سَعْدِ بْنِ عَبَادَةَ تُوْفِيَتْ

أَمْهُ وَهُوَ غَائِبٌ عَنْهَا فَقَالَ يَا

رَسُولَ اللَّهِ إِنَّ أُمِّيَ تُوْفِيَتْ وَأَنَا

غَائِبٌ عَنْهَا أَيْنَفَعُهَا شَيْءٌ إِنْ

تَصْدِيقَتْ بِهِ عَنْهَا قَالَ نَعَمْ فَقَالَ

إِنِّي أُشَهِّدُكَ أَنَّ حَانَطِي الْمُخْرَافِ

صَدَقَةٌ عَلَيْهَا ☆

35 Buraida said,
The Messenger of

Allāh, peace and blessings of Allah be on him, used to teach them (to say), when they went forth to the graves :

"Peace be with you, Dwellers of this abode! from among the faithful and the Muslims; and we, if it please Allāh, will join you; we ask of Allāh security for ourselves and for you." (M-Msh. 5 : 8.)

٣٥-عَنْ بُرِيَّةَ قَالَ كَانَ

رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ يَعْلَمُهُمْ إِذَا
خَرَجُوا إِلَى الْمَقَابِرِ اسْلَامٌ عَلَيْكُمْ

أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ
وَالْمُسْلِمِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ
بِكُمْ لَلَّا حَقُولُنَا نَسْأَلُ اللَّهَ لَنَا وَ
لَكُمُ الْعَافِيَةَ ☆

Qur'ān over the dead body or on a grave is not traceable to the Holy Prophet and is an innovation. Recital of the Holy Qur'ān is a good deed in itself, but to do it for remuneration does not bring any good to the reciter and certainly none to the dead. There is no authority of the Holy Prophet for the Qul ceremony on the third day, or for the ceremonies connected with the tenth and fortieth days after death. Nor can they be considered as acts of charity, for they are not for the benefit of the poor.

CHAPTER XVI

CHARITY AND ZAKĀT

1. "The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears with a hundred grains in every ear, and Allah multiplies for whom He pleases, and Allah is Ample-giving, Knowing" (2 : 261).

2. "O you who believe! Give in charity of the good things you earn and of what We have brought forth for you out of the earth, and do not aim at giving in charity what is bad" (2 : 267).

3. "If you give in charity openly it is well, and if you hide it and give it to the poor it is better for you" (2 : 271).

4. "Righteousness is this that one believes in Allah and the last day and the angels and the Book and the prophets, and gives away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for the emancipation of the captives, and keeps up prayer and pays the zakāt" (2 : 177).

5. "Zakāt is only for the poor and the needy, and the collectors appointed for its collection, and those whose hearts are made to incline to truth, and the ransoming of captives, and those in debt, and for the way of Allah, and (for) the wayfarer" (9 : 60).

The Arabic word for charity is *sadaqa*, (from *sidq*, meaning truth). *Zakāt*, properly *zakā*, is originally *zakawa*, of the same measure as *sadaqa*, and its primary significance is *increase* or *purification*. Technically *zakāt* is a fixed portion of one's wealth which it is obligatory to give away annually for the benefit of the poor; the giving away of wealth to the needy is thus regarded as bringing about its purification and increase. Charity is likened to the sowing of seed which brings immense reward (v. 1). Only that charity is acceptable to God which is given out of one's lawful earnings (v. 2). It may be given either openly or in secret (v. 3). *Zakāt* is obligatory charity in addition to voluntary charity, and it forms with the keeping up of prayer the basis of Islam (v. 4; h. 10). Those appointed to collect the *zakāt* are included among the persons who are entitled to receive the *zakāt* (v. 5); and thus it is definitely

laid down that the zakāt must be collected as public money, and distributed as such, under the directions of the head of the state or the head of a community.

Hadīth gives equal conspicuousness to this subject. Charity is here given the broadest possible significance, including the doing of any good to a fellow-man or to an animal, refraining from doing evil, meeting one's brother with a cheerful countenance and so on (ḥ. 1-6). The giving of charity in secret is praised (ḥ. 7). Asking for other people's charity is disapproved, earning one's livelihood by hard labour being far more preferable (ḥ. 8).

Zakāt is a tax distinct from voluntary charity, and the most important obligation next to prayer (H. ii : 5, 6; ḥ. 9, 10). The minimum limit on which zakāt is payable is in silver about Rs. 50 (ḥ. 11). Zakāt is payable at the rate of $2\frac{1}{2}$ p. c. on all savings (ḥ. 12) over which a year has passed (ḥ. 13). A woman must pay zakāt out of her ornaments (ḥ. 14). A trader is also liable to pay zakāt on his goods (ḥ. 15), and being a tax on property it is payable out of the property of an orphan (ḥ. 16). The zakāt is payable to the Muslim state or some other authority; it must be collected at some central place and then distributed (ḥ. 17, 18). One-third or one-fourth of zakāt may be left in the hands of the person who pays the zakāt, for distribution according to his choice (ḥ. 19). The tax on land-produce is one-tenth or one-twentieth (ḥ. 20), while in the case of treasure-trove or minerals it is one-fifth (ḥ. 21, 22).

1 Abu Mūsā reported,
The Prophet, peace and blessings of Allah
be on him, said :

"*Sadaqa* is incumbent on every Muslim."

They (his companions) said, O Prophet of Allāh! And (what about him) who has not got (anything to give)? He said :

"He should work with his hand and profit himself and give in charity."

They said, If he has nothing (in spite of this). He said :

"He should help the distressed one who is in need."

أَعْنَى أَبِي مُؤْمِنٍ عَنِ النَّبِيِّ وَسَلَّمَ

فَالَّذِي قَالَ عَلَى كُلِّ مُسْلِمٍ صَدَقَةً

فَقَالُوا يَا نَبِيَّ اللَّهِ فَنَّ لَمْ يَجِدْ

فَقَالَ يَعْمَلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ

وَيَتَصَدَّقُ قَالُوا فَانَّ لَمْ يَجِدْ

فَقَالَ يُعِنُّ ذَا الْحَاجَةِ الْمَلْهُوفَ

They said, If he is unable to do this. He said :

"He should do good deeds and refrain from doing evil—this is charity on his part." (B. 24 : 31.)

قَالُوا فَإِنْ لَمْ يَجِدْ قَالَ فَلْيَعْمَلْ

بِالْمَعْرُوفِ وَ لْيُمْسِكْ عَنِ الشَّرِّ

فَإِنَّهَا لَهُ صَدَقَةٌ ☆

2 Abū Huraira reported,
The Prophet, peace and blessings of Allah
be on him said :

"On every bone of the fingers charity is incumbent every day: One assists a man in riding his beast or in lifting his provisions to the back of the animal, this is charity; and a good word and every step which one takes in walking over to prayer is charity; and showing the way (to another) is charity." (B. 56 : 72.)

٢-عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

قَالَ كُلُّ سُلَامٍ عَلَيْهِ صَدَقَةٌ كُلُّ

يَوْمٍ يُعِينُ الرَّجُلَ فِي دَابَّتِهِ

يُحَامِلُهُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ

صَدَقَةٌ وَالْكَلْمَةُ الطَّيِّبَةُ وَ كُلُّ

خَطْوَةٌ يُمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ

وَ دَلُّ الطَّرِيقِ صَدَقَةٌ ☆

3 Abū Huraira reported,
The Prophet, peace and blessings of Allah
be on him said :

٣-عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

"Removal from the way of that which is harmful is charity." (B. 46 : 24.)

يُبْطِلُ الْأَذى عَنِ الطَّرِيقِ صَدَقَةٌ

4 Jābir said,
The Messenger of
Allāh, peace and blessings
of Allah be on him, said :

"Every good deed is charity, and it is a good deed that thou meet thy brother with a cheerful countenance and that thou pour water from thy bucket into the vessel of thy brother."

(Ah-Msh. 6 : 6.)

٤-عَنْ جَابِرَ قَالَ قَالَ رَسُولُ اللَّهِ
عَلَيْهِ السَّلَامُ كُلُّ مَعْرُوفٍ صَدَقَةٌ وَ
إِنَّ مِنَ الْمَعْرُوفِ إِنَّ تَلَقَّ أَخَاهُ
بِوَجْهِ طَلاقٍ وَإِنْ تُفْرِغَ مِنْ
دَلْوِكَ فِي آنَاءِ أَخِيكَ

5 Abū Huraira said,
The Prophet, peace and
blessings
of Allah be
on him, said :

"The man who exerts himself on behalf of the widow and the poor one is like the one who struggles in the way of Allāh, or the one who keeps awake in the night (for prayers) and fasts during the day." (B. 69 : 1.)

٥-عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
الَّذِي عَلَيْهِ السَّاعِيُّ عَلَى الْأَرْمَلَةِ
وَالْمَسْكِنِ كَالْمُجَاهِدِ فِي سَبِيلِ
اللَّهِ أَوْ الْقَائِمِ اللَّيْلَ الصَّائِمُ النَّهَارَ

6 Abū Huraira said,
The Messenger of
Allāh, peace and blessings
of Allah be on him, said :

٦-عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ

"A prostitute was forgiven—she passed by a dog, panting with its tongue out, on the top of a well containing water, almost dying with thirst; so she took off her boot and tied it to her head-covering and drew forth water for it; she was forgiven on account of this."

It was said: Is there a reward for us in (doing good to) the beasts? He said:

"In every animal having a liver fresh with life there is a reward."¹

(B. & M-Msh. 6 : 6.)

رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ غُفرَ لِأُمْرَأَةٍ
مُؤْمِنَةٍ مَرَّتْ بِكَلْبٍ عَلَى رَأْسِ
رَكْيٍ يَلْهُثُ كَادَ يَقْتُلُهُ الْعَطَشُ
فَنَزَعَتْ خُفَّهَا فَأَوْثَقَتْهُ بِخَمَارِهَا
فَنَزَعَتْ لَهُ مِنَ الْمَاءِ فَغَفَرَ لَهُ
بِذَلِكَ قِيلَ أَنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا
قَالَ فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ
أَجْرٌ

7 Abū Huraira said on the authority of the Prophet, peace and blessings of Allah be on him, (who said):

"There is a man who gives a charity and he conceals it so much so that his

7-قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ عَلَيْهِ السَّلَامُ
وَرَجُلٌ تَصْدِقَ بِصَدَقَةٍ فَاخْفَاهَا

¹ Doing good to beasts is like the doing of good to human beings, a deed of charity; while cruelty to animals is forbidden just like cruelty to human beings (B. & M-Msh. 6: 7).

left hand does not know
what his right hand
spends." (B. 24 : 13.)

حَتَّىٰ لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ
يُمْسِنُهُ ☆

8 Zubair reported,
The Prophet, peace and blessings of Allah
be on him, said :

"If one of you should take his rope and bring a bundle of fire-wood on his back and then sell it, with which Allāh should save his honour, it is better for him than that he should beg of people whether they give him or do not give him." (B. 24 : 50.)

٨-عَنِ الْزُّبَرِ عَنِ النَّبِيِّ عَلَيْهِ السَّلَامُ قَالَ
لَان يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَأْتِيَ
بِخُرْمَةٍ حَطَبٍ عَلَى ظَهِيرَهِ فَيَبِعُهَا
فَيَكُفَّ اللَّهُ بِهَا وَجْهَهُ خَيْرَهُ
مِنْ أَنْ يَسْأَلَ النَّاسَ أَعْطَوْهُ أَوْ
مِنْ أَنْ يَعْوِدَهُ
منعوه ☆

9 Fātimah bint Qais said.
The Messenger of Allāh,
peace and blessings
of Allah be on him, said :

"In (one's) wealth there
is a due besides the zakāt";
then he recited :

٩-عَنْ فَاطِمَةَ بْنَتِ قَيْسٍ قَالَتْ
قَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّ فِي الْمَالِ
لَحْقًا سَوَى الرَّكْوَةِ ثُمَّ تَلَّا

"It is not righteousness that you turn your faces towards the East and the West (2:177.)"²
 (Tr-Msh. 6:6.)

لَيْسَ الْبِرُّ أَنْ تُوَلُوا وُجُوهَكُمْ
 قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ الْآيَةُ ☆

10 Ibn 'Abbās reported,
 The Prophet, peace and
 blessings
 of Allah be
 on him. sent Mu'ādh to
 Yaman and said :

"Invite them to bear witness that there is no god but Allāh and that I am the Messenger of Allāh; if they accept this, tell them that Allāh has made obligatory on them five prayers in every day and night; if they accept this, tell them that Allāh has made obligatory in their wealth

١٠-عَنْ أَبْنَى عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
 بَعَثَ مُعاذًا إِلَى الْيَمَنِ فَقَالَ ادْعُهُمْ
 إِلَى شَهَادَةِ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّمِ
 رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوكُمْ
 لِذَلِكَ فَاعْلَمُهُمْ أَنَّ اللَّهَ قَدْ أَفْتَرَضَ
 عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ
 يَوْمٍ وَلِيلَةٍ فَإِنْ أَطَاعُوكُمْ لِذَلِكَ
 فَاعْلَمُهُمْ أَنَّ اللَّهَ أَفْتَرَضَ عَلَيْهِمْ

² See v. 4 quoted above. There charity is first enjoined—wealth must be given away out of love for God—and after it is mentioned the giving³ of zakāt. It is thus shown that these are two separate duties, the voluntary duty of giving away to others as much as one likes, and the obligatory duty of giving away 2½ p. c. out of one's savings after every twelve months.

a charity which is taken from the wealthy among them and given to the poor among them."

(B. 24: 1.)

صَدَقَةٌ فِي آمَوَالِهِمْ تُؤْخَذُ مِنْ
أَغْنِيَانَهُمْ وَتُرْدَفِ فَقَرَائِبَهُمْ ☆

 Abū Sa'īd said;
The Prophet, peace and blessings of Allah be on him, said :

"There is no zakāt in what is less than five *auqiyā* (of silver), nor is there any zakāt in the case of less than five camels, nor is there any zakāt in what is less than five *wasaq*."³

(B. 24: 4.)

١١-عَنْ أَبِي سَعِيدٍ يَقُولُ قَالَ
النَّبِيُّ عَلَيْهِ السَّلَامُ لَيْسَ فِيمَا دُونَ خَمْسٍ
أَوْ أَقْرَبَ صَدَقَةً وَلَا فِيمَا دُونَ
خَمْسٍ ذَوَدْ صَدَقَةً وَلَيْسَ
فِيمَا دُونَ خَمْسَةَ أَوْ سُقْ صَدَقَةً ☆

³ The minimum on which zakāt is payable is called *nīṣāb*. In the case of cereals and fruits, the *nīṣāb* was five *wasaq*, which comes to between 20 and 30 maunds, according to different calculations. In the case of camels, the *nīṣāb* was five; in that of goats and sheep, 40. In the case of silver it was five *auqiyā* or 200 dirhams which comes to a little over Rs. 50. According to one hadith (AD. 9:5); the *nīṣāb* in case of gold was twenty dinars, about 3 oz. Under present conditions a uniform *nīṣāb* would lead to greater facility, and as money is the standard in all payments, it would be quite in conformity with the spirit of the *shari'a* if a money value of Rs. 50 is fixed as the minimum on which zakāt is payable in the case of all possessions. No zakāt is payable in things which are required for daily use (Tr-Msh. 6:2). Jewels and precious stones are also excepted.

12 'Ali said.
The Messenger of
Allāh peace and blessings of Allah be on him, said :

"I remit (zakāt on) horses for riding and slaves for service; but pay the zakāt on silver, one dirham out of every forty dirhams; and there is no zakāt if there are 190 dirhams, but when it reaches two hundred, there are (to be paid) out of it five dirhams (of zakāt). (Tr-Msh. 6:1.)

١٢-عَنْ عَلَيْ قَالَ قَالَ رَسُولُ اللهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
وَقَدْ عَفَوْتُ عَنِ الْخَيْلِ
وَالرَّقِيقِ فَهَاتُوا صَدَقَةَ الرَّقَّةِ
مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمٌ
وَلَيْسَ فِي تَسْعِينَ وَمِائَةَ شَيْءٍ
فَإِذَا بَلَغَتْ مِائَتَيْنِ فَفِيهَا
حُمْسَةٌ دَرَاهِمَ ☆

13 Ibn 'Umar said :
The Messenger of
Allāh peace and blessings of Allah be on him, said :

"Whoever acquires wealth, there is no zakāt on it until a year has passed over it." *

(Tr-Msh. 6)

١٣-عَنِ ابْنِ عُمَرَ قَالَ قَالَ
رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ مَالًا
فَلَا زَكْوَةَ فِيهِ حَتَّى يَحُولَ
عَلَيْهِ الْحَوْلُ ☆

* Zakāt is paid annually after calculating the savings of that year.

14 Umm Salama said, I used to wear ornaments of gold. So I said, O Messenger of Allah! Is this hoard? He said:

"Whatever reaches the limit that thou shouldst pay zakāt out of it, and the zakāt is paid thereon, it is not hoarding."⁵

(AD-Msh. 6 : 1.)

15 Samura reported, The Messenger of Allāh, peace and blessings of Allah be on him, commanded us that we should pay zakāt out of that which we provided for trade.⁶

(AD-Msh. 6 : 1.)

١٤-عَنْ أُمِّ سَلَمَةَ قَالَتْ كُنْتُ
الْبَسْ أَوْضَاحًا مِنْ ذَهَبٍ فَقُلْتُ
يَا رَسُولَ اللهِ أَكَنْزٌ هُوَ فَقَالَ
مَا بَلَغَ أَنْ تُؤْدِي زَكَوْنَهُ فَرَأَيْتَ
فَلَيْسَ بِكَنْزٍ ☆

١٥-عَنْ سَمْرَةَ أَنَّ رَسُولَ اللهِ
عَلَيْهِ السَّلَامُ كَانَ يَأْمُرُنَا أَنْ نُخْرِجَ
الصَّدَقَةَ مِنَ الَّذِي نُعْدُ لِلْبَيْعِ ☆

* Umm Salama was the Holy Prophet's wife. The *ḥadīth* shows that zakāt must be paid on gold and silver ornaments, whether they are actually worn or not. The reference in the word *kanz* used in this *ḥadīth* is to the following verse:

"Those who hoard up gold and silver and do not spend it in Allāh's way, announce to them a painful chastisement" (9 : 39).

Thus gold and silver may be hoarded only if zakāt is regularly paid thereon.

* Zakāt was paid on camels and sheep which were kept for trade purposes, and therefore there is no reason for excepting trade goods. But while there is a natural increase in the case of animals, out of which zakāt is paid, the capital involved in goods for trade may sometimes lie dormant. There is no reliable *ḥadīth* to show how zakāt was calculated on merchandise; a reasonable course would be to take as the basis of calculation the profit which is gained by trading.

16 'Amr ibn Shu'aib reported on the authority of his grandfather,

The Prophet, peace and blessings of Allah be on him, addressed the people and said :

"Beware! Whoever is the guardian of an orphan who has property, should trade with it, and should not leave it (undeveloped), so that the zakāt should eat it away." (Tr-Msh. 6)

١٦-عَنْ عَمْرِ بْنِ شُعَيْبٍ عَنْ

جَدِّهِ أَنَّ النَّبِيَّ عَلَيْهِ السَّلَامُ خَطَبَ النَّاسَ

فَقَالَ أَلَا مَنْ وَلَىٰ يَتَمَّالَهُ مَالَ

فَلْيَتَجِرْ فِيهِ وَلَا يَتْرُكْهُ حَتَّىٰ

تَأْكُلَهُ الصَّدَقَةُ ☆

17 Abū Huraira said, When the Messenger of Allah, peace and blessings of Allah be on him, died and Abū Bakr became (his successor), and those of the Arabs who would disbelieve disbelieved, 'Umar said, How dost thou fight people (who profess Islām), and the Messenger of Allah, peace and blessings of Allah be on him, said : "I have

١٧-عَنْ أَبِي هُرَيْرَةَ قَالَ لَمَّا

تُوْقِيَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ وَكَانَ

أَبُوبَكَرٌ وَكَفَرَ مِنْ كَفَرَ مِنَ الْعَرَبِ

فَقَالَ عُمَرٌ كَيْفَ تُقَاتِلُ النَّاسَ وَ

قَدْ قَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ أَمْرَتُ

* Zakāt being a tax on hoardings or possessions must be paid by every owner of property even though he happens to be an orphan. The guardian of the orphan is, therefore, enjoined to carry on trade with the capital, so that the capital itself may not be consumed.

been commanded to continue fighting against people until they say, There is no god but Allāh⁸; whoever says this will have his property and his life safe unless there is a due against him and his reckoning is with Allāh." (Abū Bakr) said, By Allāh! I shall fight those who make a difference between prayer and zakāt, for zakāt is a tax on property; By Allāh! if they withhold from me even a she-kid which they used to make over to the Messenger of Allāh, peace and blessings of Allah be on him, I shall fight against them for their withholding it. 'Umar said, By Allāh! Allāh opened the heart of Abū Bakr (to receive the truth), so I knew that it was true.⁹ (B. 24:1.)

أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا
الَّهُ إِلَّا اللَّهُ فَمَنْ قَاتَلَ فَقَدْ
عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ
وَحَسَابُهُ عَلَى اللَّهِ فَقَالَ وَاللَّهِ
لَا أَقَاتِلَنَّ مَنْ فَرَقَ بَيْنَ الْعَصْلَوَةِ
وَالزَّكُوَةِ فَإِنَّ الزَّكُوَةَ حَقُّ الْمَالِ
وَاللَّهُ لَوْمَنِعْنَوْنَ عَنْ قَاتِلَتْهُمْ
إِلَى رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ لَقَاتَلَتْهُمْ
عَلَى مَنْعِهَا قَالَ عُمَرُ فَوَاللَّهِ مَا
هُوَ إِلَّا أَنْ قَدْ شَرَحَ اللَّهُ صَدَرَ
أَبِي بَكْرٍ فَعَرَفَتْ أَنَّهُ الْحَقُّ ☆

⁸ For what this means, see H. xix : 17.

⁹ Zakāt was the most important source of revenue of the Muslim state, and during the Holy Prophet's lifetime zakāt was collected in the government

18 Abū Huraira said,
The Messenger of
Allāh, peace and blessings
of Allah be on him, appointed
a man from among the
Asad to collect the zakāt of
Banū Sulaim—he was called
Ibn al-Lutbiyya—so when
he came to him, he called
him to account for it.¹⁰

(B. 24 : 67.)

19 Sahl reported,
The Messenger of
Allāh, peace and blessings
of Allah be on him, said :

"When you have formed
an opinion, then take (the
zakāt) and leave one-third ;
if you do not leave one-
third, leave one-fourth."¹¹

(Tr-Msh. 6 : 1.)

١٨-عَنْ أَبِي حُمَيْدٍ قَالَ اسْتَعْمَلَ

رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ رَجُلًا مِّنَ الْأَسَدِ

عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ يُدْعَى

ابْنَ اللَّتَبِيَّةَ فَلَمَّا جَاءَ حَاسِبَةً ☆

١٩-عَنْ سَهْلِ أَنَّ رَسُولَ اللَّهِ

عَلَيْهِ السَّلَامُ كَانَ يَقُولُ إِذَا نَرَضْتُمْ

فَخُذُوهُ وَدَعُوا الثُّلُثَ فَاقْبَلَ لَهُ

تَدْعُوا الثُّلُثَ فَدَعُوا الرُّبْعَ ☆

treasury. When the Holy Prophet died, many of the Arabian tribes which had just entered Islām rebelled against the Caliph and apostatized. There were others whose rebellion consisted only in refusing the payment of zakāt into the public treasury. It is these tribes that are spoken of in this hadith, as the words of Abū Bakr show : "If they withhold from me even a she-kid". Making a difference between prayer and zakāt also meant the same. They did not apostatize but they refused to pay the zakāt, and this was a refusal to admit the authority of the central government. Abū Bakr's action on this occasion shows that zakāt cannot be distributed according to the will of the individual who pays the zakāt, but it must be collected and distributed by a central organization.

¹⁰ This collector withheld a part of what he had brought, saying that that part of his collections was presented to him. The Holy Prophet decided that no one who was appointed as a collector could receive personal presents. This is mentioned in detail in B. 51 : 17.

¹¹ One-third or one-fourth of the zakāt may be left with the owner for distribution according to his choice.

20 'Abd Allah reported,
The Prophet, peace and blessings of Allah be on him, said:

"In (the produce of) lands watered by rain and springs or in what is watered by water running on the surface of the ground is one-tenth, and (in) what is watered by wells one-twentieth."¹³ (B. 24 : 55.)

21 Abū Huraira reported,
The Prophet, peace and blessings of Allah be on him, said:

".....In treasure trove (or minerals) one-fifth (shall be taken by the state)." ¹³ (B. 24 : 66.)

22 Ibn 'Abbās said,
Amber is not treasure trove; it is a thing which the sea casts forth.

And Hasan said, In amber and pearls one-fifth (shall be taken by the state).¹⁴

(B. 24 : 65.)

٢٠-عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ وَبِسْمِ اللَّهِ قَالَ فِيمَا سَقَتِ السَّمَاءُ وَالْعُيُونُ

أَوْ كَانَ عَشَرًا يَا عَشْرًا وَمَا سُقِيَ بِالنَّصْحِ نَصْفُ الْعَشْرِ ☆

٢١-عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ

وَبِسْمِ اللَّهِ قَالَ فِي الرِّكَازِ الْخُمُسُ ☆

٢٢-قَالَ أَبْنُ عَبَّاسٍ لَيْسَ الْعَنْبَرُ

بِرَكَازٌ هُوَ شَيْءٌ دَسَرُ الْبَحْرِ

وَقَالَ الْخَيْرُ فِي الْعَنْبَرِ وَاللَّؤْلُؤِ الْخُمُسُ ☆

¹³ Agricultural produce was taxed on a different basis. This was the land revenue of the Muslim state, and it is only a fraction of the land revenue under the British rule in India. Under non-Muslim rule, when land revenue goes to the state, zakāt should be calculated only on the savings of the year.

¹⁴ The one-fifth taken from treasure-trove is not zakāt in the proper sense, as it is taken only once.

¹⁴ Umar took one-fifth from amber, and Hasan's view is generally upheld.

CHAPTER XVII

FASTING

1. "O you who believe ! Fasting is prescribed for you as it was prescribed for those before you, so that you may guard (against evil) ;and those who find it hard to do so may effect a redemption by feeding a poor man " (2 : 183).

2. "The month of Ramadzān is that in which the Qur'ān was revealed ;.....Therefore, whoever of you witnesses the month, he shall fast during it, and whoever is sick or on a journey (he shall fast), a (like) number of other days " (2 : 184).

3. "It is made lawful to you to approach your wives on the night of the fast ; they are an apparel for you and you are an apparel for them ;.....and eat and drink until the whiteness of the day becomes distinct to you from the blackness of the night at dawn, then complete the fast till night " (2 : 187).

The directions relating to fasts are all contained in vv. 2 : 183-187. Fasts are to be kept during the 29 or 30 days of Ramadzān (v. 2). The fast consists in abstaining daily, from dawn till sunset, from food and drink and sexual intercourse (v. 3). Fasting is recognised in ḥadīth as one of the pillars of Islām (H. ii : 5, 6), but too much voluntary fasting is prohibited (H. ii : 3). While fasting, one must cultivate the habit of abstaining from evil, from foul talk and falsehood (ḥḥ. 1, 2), and of charity to fellow-men (ḥ. 3). Fasting starts with the first day of Ramadzān and ends with the last day of it. Ramadzān being a lunar month, its beginning and end depend on the appearance of the new moon (H. xii. 1, 2). Fast must not be kept on a doubtful day (ḥ. 4). The fast begins when dawn appears (ḥ. 5), and ends when the sun sets (ḥ. 6). When fasting, it is recommended that one should have a meal in the morning (ḥ. 7), a little before dawn (ḥ. 8).

Breaking the fast when one is journeying is permitted, but fasting is allowed in such a case unless it entails hardship (ḥḥ. 9, 10). One who is ill, the pregnant woman, the woman who gives suck, and a very old person may feed a needy person instead of fasting (ḥ. 11). A woman should not fast when she is menstruating, but she should fast for the same number of days afterwards (ḥ. 12).

When for some reason, the number of fasts is to be completed after Ramadzān, it may be done at any time before the next Ramadzān (h. 13). Fasting on 'Id days is strictly prohibited (h. 14). When a person eats or drinks forgetting that he is fasting, the fast is not broken (h. 15). Cooling oneself, taking a bath, gargling or rinsing the mouth, and tasting of the food in the cooking-pot do not break the fast (h. 16), nor does vomiting (h. 17). I'tikāf or keeping to the mosque during the last ten days of Ramadzān, and not going out of it except for a need, may be resorted to by those who fast, and it is in these nights that the Laila al-Qadr must be sought (hh. 18, 19).

1 Abū Huraira reported,
The Messenger of Allāh,
peace and blessings
of Allah be on him, said :

"Fasting is an armour with which one protects oneself; so let not him (who fasts) utter immodest (or foul) speech, nor let him act in an ignorant manner; and if a man quarrels with him or abuses him, he should say twice, I am fasting. And by Him in Whose hand is my soul, the odour of the mouth of one fasting is sweeter in the estimation of Allāh than the odour of musk—he gives up his food and his drink and his (sexual) desire for My sake; fasting is for Me and I will grant

أَعْنَبْ أَبِي هُرَيْرَةَ أَنَّ
رَسُولَ اللَّهِ عَلَيْهِ وَسَلَّمَ قَالَ الصِّيَامُ جُنَاحٌ
فَلَا يَرْفُثُ وَلَا يَجْهَلُ وَابْتِلَ
أَمْرُقَ فَاتَّلَهُ أَوْ شَاقَهُ فَلَيُقْلَ
أَتَيْ صَائِمٌ مَرَّتَيْنِ وَالَّذِي نَفْسِي
بِيَدِهِ لَخُلُوفُ فِيمَا الصَّائِمُ أَطْبَبُ
عِنْدَ اللَّهِ تَعَالَى مِنْ رِيحِ الْمِسْكِ
يَنْتَرِكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ
مِنْ أَجْلِ الصِّيَامِ لِي وَأَنَا أَجْزِي

its reward ; and a virtue brings reward ten times like it." (B. 30 : 2.)

2 Abū Huraira said,
The Messenger of Allāh,

peace and blessings of Allah be on him, said :

"He who does not give up uttering falsehood and acting according to it, Allāh has no need of his giving up his food and his drink."

(B. 30 : 8.)

3 Ibn 'Abbās said,
The Messenger of Allāh,

peace and blessings of Allah be on him, was the most generous of all people, and he was most generous in Ramadzān, when Gabriel met him, and he met him in every night of Ramadzān and read with him the Qur'ān; so the Messenger of Allāh, peace and blessings of Allah be on him, was

بِهِ وَالْخَيْرَةُ بِعَشْرِ أَمْثَالِهَا ☆

٢-عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللهِ عَلَيْهِ السَّلَامُ مَنْ لَمْ يَدْعُ قَوْلَ
الثُّرُورِ وَالْعَمَلَ بِهِ فَلَيْسَ اللَّهُ
حَاجَةً فِي أَنْ يَدْعُ طَعَامَهُ وَ
شَرَابَهُ ☆

٣-عَنْ أَبْنِ عَبَّاسٍ قَالَ كَانَ
رَسُولُ اللهِ عَلَيْهِ السَّلَامُ أَجَودَ النَّاسِ وَ
كَانَ أَجَودَ مَا يَكُونُ فِي رَمَضَانَ
حِينَ يَلْقَاهُ جِبْرِيلُ وَكَانَ
يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ
فِيدَارِسَهُ الْقُرْآنَ فَلَمْ سُولُ اللهُ

more generous in the doing of good than the wind which is sent forth (on every body). (B. 1 : 1.)

4 Ṣila said, reporting on the authority of 'Ammār,

Whoever keeps fast on a doubtful day, disobeys Abu-l-Qāsim¹ peace and blessings of Allah be on him.

(B. 30 : 11.)

5 'Adiyy ibn Ḥātim said, When it was revealed, "Until the khaiṭ al-abyadz becomes distinct to you from the khaiṭ al-aswad", I betook myself to a black cord and a white cord² and put them under my pillow, and I looked at them (now and then) during the night

مَنْ يَعْمَلُ أَجْوَدُ بِالْخَيْرِ مِنَ الرَّبِيعِ

الْمُرْسَلَةُ ☆

٤- قَالَ صَلَّةُ عَنْ عَمَّارٍ مِنْ صَامَ

يَوْمَ الشَّكْ فَقَدْ عَصَى آبَاءَ الْقَاسِمِ

مَنْ يَعْمَلُ أَجْوَدُ بِالْخَيْرِ مِنَ الرَّبِيعِ

٥- عَنْ عَدَىٰ بْنِ حَاتِمٍ قَالَ لَمَّا

زَلَّتِ حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ

الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ

عَمَدْتُ إِلَى عَقَالِ أَسْوَدَ وَ إِلَى

عَقَالِ أَبْيَضَ فَجَعَلْتُهُمَا تَحْتَ

وَسَادَتِي فَجَعَلْتُ أَنْظُرَ فِي اللَّيْلِ

¹ Abu-l-Qāsim is the *kunya* of the Holy Prophet.

² *Khaiṭ* literally means a *cord*.

but I could not distinguish between them; then I came to the Messenger of Allāh, peace and blessings of Allah be on him, in the morning and I mentioned this to him. He said, "By this is meant only the blackness of the night and the whiteness of the day."

(B. 30 : 16.)

6 'Umar said,
The Messenger of Allāh, peace and blessings of Allah be on him, said :

"When the night comes on from there and the day departs on this side and the sun goes down, the one who is fasting should break the fast."

(B. 30 : 43.)

7 Anas said,
The Prophet, peace and blessings of Allah be on him, said :

"Have the meal before dawn, for there is blessing in the meal before dawn."

(B. 30 : 20.)

8 Abū Hāzim said that he heard Sahl ibn Sa'd saying,

فَلَا يُتَبَيِّنُ لِي فَغَدَوْتُ
عَلَى رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ فَذَكَرَتْ
لَهُ ذَلِكَ فَقَالَ أَمَّا ذَلِكَ سَوَادُ
اللَّيْلِ وَبَيَاضُ النَّهَارِ☆

٦-عَنْ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ
عَلَيْهِ السَّلَامُ إِذَا أَقْبَلَ الْلَّيْلُ مِنْ هَهْنَا
وَأَدْبَرَ النَّهَارُ مِنْ هَهْنَا وَغَرَبَ
الشَّمْسُ فَقَدْ أَفْطَرَ الصَّائِمُ☆

٧-عَنْ أَنَسِ قَالَ قَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ
تَسْحُرُ وَاقَانَ فِي السَّحُورِ بِرَبْكَةَ☆
٨-عَنْ أَبِي حَازِمٍ أَنَّهُ سَمِعَ سَهْلَ

I used to have my meal before dawn in my family, then I used to hasten to overtake the morning prayer with the Messenger of Allāh, peace and blessings of Allah be on him.

(B. 9 : 27.)

رَسُولُ اللَّهِ ﷺ ☆

9 Anas said,
We used to be on journey with the Prophet, peace and blessings of Allah be on him. and he who kept the fast did not find fault with him who broke it, nor did he who broke the fast find fault with him who kept it. (B. 30 : 37.)

ابن سعد يَقُولُ كُنْتُ أَسْحَرُ
فِي آهَلِ شَهَدَةٍ تَكُونُ سُرْعَةً فِي
أَنْ أُدْرِكَ صَلَاةَ الْفَجْرِ مَعَ
رَسُولِ اللَّهِ ﷺ

10 Jābir said,
The Messenger of Allāh, peace and blessings of Allah be on him. was on a journey, and he saw a crowd and a man who was placed under a shade. He said, "What is this?" They said, He is one fasting. He said :

٩-عَنْ أَنَسِ قَالَ كُنَّا نُسَافِرُ
مَعَ النَّبِيِّ ﷺ فَلَمْ يَعْبُدِ الصَّائِمَ
عَلَى الْمُفْطِرِ وَلَا الْمُفْطِرُ عَلَى
الصَّائِمِ ☆

١٠-عَنْ جَابِرٍ قَالَ كَانَ
رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ فَرَأَى
زِحَاماً وَ رَجُلاً قَدْ ظُلِّلَ عَلَيْهِ
فَقَالَ مَا هَذَا فَقَالُوا صَائِمٌ فَقَالَ

"There is no great virtue in fasting when on journey".
(B. 30 : 36.)

لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ ☆

11 'Atā' said,
One should break the fast on account of illness, whatever it may be, as Allāh has said. And Ḥasan and Ibrāhīm said, concerning the woman who gives suck and the one with child, when they fear about themselves or their child, they should break the fast, then fast on other days. And as to the very old man when he cannot bear fasting—Anas, after he became old, fed one who was needy, for a year or two, daily with bread and meat, and broke the fast.

(B. 65 : ii, 25.)

١١- قَالَ عَطَاءً يُفْطِرُ مِنَ
الْمَرْضِ كُلَّهُ كَمَا قَالَ اللَّهُ تَعَالَى
وَقَالَ الْحَسَنُ وَابْرَاهِيمُ
فِي الْمُرْضِعِ وَالْخَامِلِ إِذَا خَافَتَا
عَلَى أَنفُسِهِمَا أَوْ وَلَدَهُمَا تُفْطِرُ إِنَّ
ثُمَّ تَقْضِيَانِ وَأَمَّا الشَّيْخُ الْكَبِيرُ
إِذَا لَمْ يُطِقِ الصِّيَامَ فَقَدْ أَطْعَمَ
أَنَّسَ بَعْدَ مَا كَبِرَ عَامًا أَوْ عَامَيْنِ
كُلَّ يَوْمٍ مَسْكِينًا خُبْزًا وَلَحْمًا
وَأَفْطَرَ ☆

12 Abu-l-Zinād said,
The menstruating wo-
man has to fast afterwards,
and she has not to perform
any prayer (for the prayers
omitted). (B. 30 : 41.)

13 Abū Salama said,
I heard 'Ā'isha say, I
used to be under obligation
to fast on account of (the
fasts omitted in) Ramadzān,
and I was not able to per-
form this obligation except
in Sha'bān.³ (B. 30 : 40.)

14 Abū 'Ubaid said,
I was present at 'Id
with 'Umar and he said,
The Messenger of Allāh,
peace and blessings
of Allāh be on him, forbade fast-
ing on these two days, the
('Id) day of your breaking
the fast and the other ('Id)
day on which you eat of
your sacrifices.
(B. 30 : 66.)

١٢- قال أبو الزناد آنَ الْحَائِضَ تَفْعِي الصِّيَامَ وَلَا تَفْعِي
الصلوة☆

١٣- عن أبي سلمة قال سمعت
عائشة تقول كان يكُون على الصوم
من رمضان فما أستطيع أن
أقضى إلا في شعبان☆

١٤- عن أبي عبيد قال شهدت
العيد مع عمر فقال هذان يومان
نهى رسول الله ﷺ عن صيامهما
يوم فطرك من صيامك واليوم
الآخر تأكلون فيه من سكرك☆

³ Sha'bān is the month preceding Ramadzān.

15 Abū Huraira reported,
The Prophet, peace and blessings of
Allah be on him, said :

"When one forgets and eats and drinks, he should complete his fast, for Allāh made him eat and drink."

(B. 30 : 26.)

١٥-عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا نَسِيَ فَأَكَلَ وَ
شَرَبَ فَلَيْتَمْ صَوْمَهُ فَإِنَّمَا آطَعَهُ
اللَّهُ وَسَقَاهُ ☆

16 Ibn 'Umar moistened a cloth and cast it over him while he was fasting ; and Sha'bī entered a bath while he was fasting. Ibn 'Abbās said, There is no harm that one should taste of the food in the cooking-pot and anything else. And Ḥasan said, There is no harm in rinsing the mouth with water, and getting cooled, by one who fasts.

(B. 30 : 25.)

١٦-بَلَّ ابْنُ عُمَرَ تَوَدَّعَ فَأَلْقَاهُ
عَلَيْهِ وَهُوَ صَائِمٌ وَدَخَلَ الشَّعِيرَ
الْحَمَامَ وَهُوَ صَائِمٌ وَقَالَ ابْنُ
عَبَّاسٍ لَا بَأْسَ أَنْ يَتَطَعَّمَ الْقَدْرُ
أَوِ الشَّيْءَ وَقَالَ الْحَسَنُ لَا بَأْسَ
بِالْمَضْمَضَةِ وَالتَّبَرُّدِ لِ الصَّائِمِ ☆

17 Abū Huraira said,
When a person vomits, he should not break the fast.

(B. 30 : 32.)

١٧-عَنْ أَبِي هُرَيْرَةَ إِذَا قَاءَ
فَلَا يُفْطِرُ ☆

18 'Ā'isha said,
The Messenger of
Allāh, peace and blessings of Allah be on him, used to
confine himself (to the
mosque) in the last ten
days of Ramadzān, and he
would say: "Seek the
Laila al-Qadr in the last
ten days of Ramadzān."

(B. 32 : 3.)

19 'Ā'isha said,
The Messenger of
Allāh, peace and blessings of Allah be on him, would
cause his head to get to me
while he was in the mosque,
and I would comb his hair;
and he did not enter the
house when performing
i'tikāf except for a need.

(B. 33 : 3.)

١٨- عن عائشة قالت كاتب
رسول الله عليه السلام يجاور في العشر
الآواخر من رمضان ويقول
تحروا ليلة القدر في العشر
الآواخر من رمضان ☆

١٩- عن عائشة قالت وان كان
رسول الله عليه السلام ليدخل على راسه
وهو في المسجد فارجله وكان
لا يدخل البيت الا حاجه اذا
كان معتكفا ☆

* *Laila al-Qadr* means the grand night or the night of majesty. It is the night on which the revelation of the Holy Qur'an began (97 : 1). As stated in other *hadīth*, it must be particularly sought on the 25th, 27th and 29th of Ramadzān (B. 2 : 35). Confining oneself to the mosque during the last ten days of Ramadzān is known as *i'tikāf*. See next *hadīth*.

CHAPTER XVIII

PILGRIMAGE

(HAJJ AND 'UMRA)

1. "Surely the first House appointed for men is the one at Makka, blessed and a guidance for the nations.....And pilgrimage to the House is incumbent upon men for the sake of Allah, upon every one who is able to undertake the journey to it" (3 : 95, 96).

2. "The pilgrimage is performed in the well-known months; so whoever determines the performance of the pilgrimage therein, there shall be no amorous speech, nor abusing, nor disputing in the pilgrimage.....and make provision" (2 : 197).

The word *hajj* means literally *qaṣd* (*betaking oneself to a person or a place*), and technically it means *betaking oneself at a particular time to Makka to perform certain devotional acts required by Islam*. '*Umra*, from '*amara* meaning *he paid a visit to a place*, means *a visit to Makka* at any time of the year, and consists of some of the devotional acts of *hajj*. The Sacred House, called the *Ka'ba*, a rectangular building 40 ft. by 35 ft., and the *Haram*, including Makka and some adjacent territory, form the centre of the devotional acts of *hajj* and '*umra*.

The *Ka'ba* is called the first House of Divine worship on earth, and a pilgrimage to it is made incumbent upon every Muslim who has the means to undertake the journey to it (v. 1). Pilgrimage is spoken of as one of the basic institutions of Islam (H. ii : 6), and its performance once in a lifetime is obligatory (h. 1). If a person is unable to perform it personally, he can do it through a substitute (h. 2). One must provide oneself beforehand with what is required for the journey (h. 3). *Hajj* can be performed only at a fixed time (h. 4); '*umra* may be performed at any time. *Iḥrām* is the condition in which the pilgrim puts himself; what is to be done or not done in this state is described in h. 5-8. There are particular places on the different routes to Makka, where the pilgrim must enter into the state of *iḥrām* (h. 9). The particular *dhikr* of *hajj* is the utterance of *labbaika* in a loud voice (h. 10). Making circumambulations of the *Ka'ba*, or *ṭawāf*, is the first devotional act of *hajj* or '*umra* (h. 11); it is performed by men and women together (h. 12), and may be made while riding (h. 13). The *ṭawāf* is commenced at the corner where the

Black Stone is fixed, which is kissed at the start by making a sign with something (h. 13). In kissing it there is no idea of paying Divine honour to it; the other corners were also kissed (hh. 14, 15). The ḥawāfī, as a devotional act, is likened to prayer, and therefore a menstruating woman should postpone it (hh. 16-17). In the ḥawāfī the first three circuits are made running and the last four walking (h. 18). Running between the 'Ṣafā' and the Marwā, known as sa'y, is the next devotional act of hajj and 'umra, and with this the 'umra ends (h. 18). The hajj proper begins on the 8th Dhu-l-Hijja, which is called the *yaum al-tarwiya*, when the pilgrims proceed to Minā, and here they say their Zuhr and 'Aṣr prayers (hh. 19, 20). On the 9th Dhu-l-Hijja, called *yaum al-'arafa*, the pilgrims proceed from Minā to 'Arafāt where they say the Zuhr and 'Aṣr prayers, and the imām delivers the *khuṭba* (h. 21). 'Arafāt is left after sunset, and the Maghrib and '*Ishā'* prayers on that day and the Fajr prayer on the following day, are said at Muzdalifa (hh. 22, 23), which is left before sunrise for Minā where the animals are sacrificed at about breakfast time. Then the *ḥawāfī al-ifādza* is performed, and after this the pilgrim gets out of the state of *ihrām* (h. 24). The flesh of the animals sacrificed may be eaten, stored or distributed, and their skins must be given in charity (hh. 25, 26). The head is shaven or the hair is clipped as a sign of getting out of the state of *ihrām* (h. 27). The 10th Dhu-l-Hijja and the following two or three days, called the *ayyām al-tashriq*, are spent in Minā. During these days the pilgrims may occasionally visit the Ka'ba (h. 28). Stones are thrown at three places known as the Jamra, and the pilgrim prays to God to keep the Evil one away from him (h. 29). The final act of hajj is the *ḥawāfī al-wadā'*, the circumambulation of the Ka'ba when leaving Makka (h. 30). The pilgrim is allowed to do any business before or after the hajj (h. 31).

1 Ibn 'Abbās reported,
Al-Aqra' asked the
Prophet, peace and blessings
of Allah be on him, O
Messenger of Allāh! Is
the pilgrimage to be per-
formed every year or only
once? He said: "Only
once; and whoever does it
more than once, it is
supererogatory."

(AD. 11 : 1.)

أَعْنَابْنِ عَبَّاسٍ أَنَّ الْأَقْرَعَ
سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
الْحَجَّ فِي كُلِّ سَنَةٍ أَوْ مَرَّةً وَاحِدَةً
قَالَ بَلْ مَرَّةً وَاحِدَةً فَنَزَادَ
فَهُوَ تَطْوعٌ

2 Ibn 'Abbās said,
Fadzl was riding behind
the Messenger of Allāh,
peace and blessings of Allah be on him, when a woman
of (the tribe of) Khath'am
came.....and she said, O
Messenger of Allāh ! The
ordinance regarding pil-
grimage made obligatory by
Allāh for His servants
found my father a very old
man unable to sit firmly on
a riding camel, shall I per-
form a pilgrimage on his
behalf ? He said, "Yes".
And this happened in the
Farewell pilgrimage.

(B. 25 : 1.)

٢-عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ
الْفَضْلُ رَدِيفٌ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ
فَجَاءَتْ امْرَأَةٌ مِنْ خَثْمٍ
فَقَالَتْ يَا رَسُولَ اللَّهِ
إِنَّ فَرِيقَةَ اللَّهِ عَلَى عِبَادِهِ فِي
الْحَجَّ أَدْرَكَتْ أَبِي شِحْنَةً كَبِيرًا
لَا يَشْبُتُ عَلَى الرَّاحِلَةِ أَفَأُحْجِجُ
عَنْهُ قَالَ نَعَمْ وَذَلِكَ فِي حَجَّةَ
الْوَدَاعِ ☆

3 Ibn 'Abbās said,
The people of Yaman
used to go to pilgrimage
while they had no pro-
visions with them and they
said, We are those who
trust (in Allāh). But

٣-عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ
أَهْلُ الْيَمَنِ يَحْجُونَ وَلَا يَتَزَوَّدُونَ
وَيَقُولُونَ نَحْنُ الْمُتَوَكِّلُونَ فَإِذَا

when they came to Makka
they begged of people, so
Allāh revealed : "And
make provision, for the
benefit of provision is the
guarding oneself."

(B. 25 : 6.)

4 Ibn 'Umar said,
The months of hajj are
Shawwāl and Dhu-l-Qa'da
and (the first) ten days of
Dhu-l-Hajj. And Ibn
'Abbās said, It is the Sunna
that a man shall not enter
the state¹ of *ihrām*¹ except in
the months of pilgrimage.

(B. 25 : 34.)

5 Ibn 'Umar reported about
the Prophet, peace and blessings
of Allah be on him,
A man asked him, What
should a man wear in the
state of *ihrām*? He said :

قدْمُوا مَكَّةَ سَالُوا النَّاسَ فَازَلَ اللَّهُ
عَزَّ وَجَلَّ وَنَرَقُدُوا فَإِنَّ خَيْرَ
الرَّادِ التَّقْوَى ☆

٤- قَالَ ابْنُ عُمَرَ أَشْهُرُ الْحَجَّ
شَوَّالٌ وَذُو الْقَعْدَةِ وَعَشْرُ مِنْ
ذِي الْحِجَّةِ وَقَالَ ابْنُ عَبَّاسٍ مِنْ
السَّنَةِ أَبْ لَا يُحْرِمُ بِالْحَجَّ إِلَّا
فِي أَشْهُرِ الْحَجَّ ☆

٥- عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ
أَنَّ رَجُلًا سَالَهُ مَا يُلْبِسُ الْمُحْرِمُ

¹ *Ihrām*, (from *ḥaram*, a forbidden thing) signifies entering upon a state that causes what is allowed before to be forbidden or unlawful, and it is technically used to indicate the condition in which the pilgrim is required to put himself. What acts or things become forbidden in the state of *ihrām* is explained here and in the three *hadīth* that follow.

" He shall not wear shirt, nor turban, nor trousers, nor head-gear, nor any cloth dyed with *wars* or saffron; and if he does not find shoes, let him wear leather stockings, and he should cut them off so that they may be lower than the ankles."* (B. 3:53.)

فَقَالَ لَا يَلْبِسِ الْقَمِيصَ وَلَا
الْعَمَامَةَ وَلَا السَّرَّاويلَ وَلَا
الْبُرْنُسَ وَلَا ثَوْبًا مَسْهُ الْوَرْسُ
أَوَ الْرَّعْفَ إِنْ فَانِ لَمْ يَجِدِ النَّعْلَيْنِ
فَلْيَلْبِسِ الْخُفَيْنِ وَلِيَقْطَعُهُمَا حَتَّى
يَكُونَا تَحْتَ الْكَعْبَيْنِ ☆

6 Ibn 'Abbās said,
One in a state of *ihrām*
may smell sweet-smelling
plants, and look in the look-
ing-glass, and use medicines
out of what he eats, (such
as) olive oil and butter;
and 'Aṭā' said, He can wear

٦-قَالَ ابْنُ عَبَّاسٍ يَشْمَسُ الْمُحْرَمَ
الرِّيحَانَ وَ يَنْظُرُ فِي الْمَرْأَةِ وَ
يَتَدَاوِي بِمَا يَأْكُلُ النَّرْتَيْتَ
وَالسَّمْنَ وَ قَالَ عَطَاءً يَتَخْتَمُ

* This *hadīth* explains what the pilgrim should not wear when he enters upon a state of *ihrām*. Men wore only two seamless sheets, a sheet reaching from the navel to below the knees, (*izār*) and a sheet which covers the upper part of the body (*rūd'*). while women wore their ordinary simple garments. *Wars* is a plant with which clothes are dyed. Clothes dyed red or yellow are thus forbidden.

a ring and carry a purse ; and Ibn 'Umar made circuits, while he was in a state of *ihrām*, and he had girdled his belly with a cloth ; and 'Ā'iṣha's opinion was that there was no harm in wearing knicker-bockers.³ (B. 25 : 18.)

وَ يَلْبِسُ الْمِهَابَ وَ طَافَ ابْنُ
عُمَرَ وَ هُوَ مُحْرِمٌ وَ قَدْ حَرَمَ
عَلَى بَطْنِهِ بَثُوبٍ وَ لَمْ تَرْعَائِشَ
بِالْتَّبَانِ بَاسًا ☆

7 Ibn 'Umar reported, He heard the Messenger of Allāh, peace and blessings of Allāh be on him, forbidding women in a state of *ihrām* wearing gloves, and veil, and garments dyed with *wars* and saffron, and (saying) that they might wear besides this what they liked of garments coloured with safflower, or made of silk (or silk and wool), or

٧-عَنْ ابْنِ عُمَرَ أَنَّهُ سَمِعَ
رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ يَنْهَا فِي
أَحْرَامِهِنَّ عَنِ الْقُفَازَيْنِ وَ النِّقَابِ
وَ مَا مَسَ الْوَرْسُ وَ الْعَفْرَانُ
مِنَ الشَّيَابِ وَ لَنْلَبِسْ بَعْدَ ذَلِكَ
مَا أَحَبَّتْ مِنْ الْوَارِنِ الشَّيَابِ
مُعَصِّفَرًا أَوْ حَرَنًا أَوْ حُلَيًّا أَوْ

³ *Bukhāri* explains that 'Ā'iṣha allowed knicker-bockers only for those who drove her riding camel. Trousers are allowed when an *izd̄r* cannot be had (B. & M-Msh. 11 : 11).

ornaments, or trousers, or shirt.⁴ (AD. 11 : 29.)

سَرَاوِيلَ أَوْ قَيْصَمَاً ☆

8 'Abd Allāh said,
I heard the Messenger
of Allāh, peace and blessings of Allah be on him,
uttering *labbaika* with
glued hair.⁵ (B. 25 : 19.)

٨-عَنْ عَبْدِ اللَّهِ قَالَ سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
بِهِ مُلْبِداً ☆

9 Ibn 'Abbās said,
The Prophet, peace and blessings of Allah be on him,
appointed for the
people of Madina Dhu-l-Hulaifa as the place where
they should enter into the
state of *ihrām*; for the
people of Syria, *Juhfa*; for
the people of *Najd*, *Qarn al-Manāzil*; and for the
people of *Yaman*, *Yalam-lam*. These are for them

٩-عَنْ ابْنِ عَبَّاسٍ قَالَ إِنَّ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ وَقَتَ لِأَهْلِ الْمَدِينَةِ
ذَالْحَلَيْفَةَ وَلِأَهْلِ الشَّامِ الْجُحْفَةَ
وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ
وَلِأَهْلِ الْيَمَنِ يَلْمَلَمَ هُنَّ

⁴ The veil was worn in Arabia as a mark of rank; and it was, therefore, disallowed when a woman was in a state of *ihrām*, as pilgrimage required the obliteration of all differences of rank. Forbidding a veil in pilgrimage is further a conclusive proof that the Holy Qur'ān did not enjoin the wearing of veil, as in that case the prohibition here stated would be a contradiction of the Holy Qur'ān. Gloves are not allowed because like the veil they are a mark of rank. Ornaments are allowed because they are not a mark of rank, and are worn by even ordinary people and labouring classes.

⁵ *Talbid* is the putting upon one's head gum or something glutinous, in order that the hair might become compact. This is allowed in the state of *ihrām*, lest the hair should become dishevelled or dusty.

and for those who come upon them from other places, of those who have determined the performance of the hajj and 'umra; and for him who is on the nearer side (of Makka), the appointed place is from where he starts, so that for the people of Makka it is Makka.⁶

(B. 25 : 7.)

10 Ibn 'Umar reported, The uttering of *labbaika*⁷ by the Messenger of Allāh, peace and blessings of Allah be on him, was thus :

"I am at Thy service, O Allāh ! I am at Thy service.

"I am at Thy service ; Thou hast no associate, I am at Thy service.

لَهُنَّ وَلِمَنْ آتَى عَلَيْهِنَّ مِنْ
غَيْرِهِنَّ مِنْ أَرَادَ الْحِجَّةَ وَالْعُمْرَةَ
وَمَنْ كَانَ دُونَ ذَلِكَ فَبِ
حَيْثُ آتَشَا حَتَّىٰ أَهُلُّ مَكَّةَ
مِنْ مَكَّةَ ☆

١٠-عَنِ ابْنِ عُمَرَ أَنَّ تَلْبِيَةَ

رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ لَبَيِّكَ اللَّهُمَّ لَبَيِّكَ

لَبَيِّكَ لَا شَرِيكَ لَكَ لَبَيِّكَ أَنَّ

* When the pilgrims reach the places mentioned or places opposite them in the sea, they enter into the state of *ihrām*. Such a place is called *miqāt*, *an appointed place*, or *muhill*, *the place of raising voices with labbaika*.

⁷ *Labbaika* (from *labb-un*, obeying or serving) means, *I am at thy service or I wait intent upon obedience to thee, or I am in attendance upon thee, or I am in thy presence, time after time* (LL.) These are the oft-repeated words of the pilgrim when he enters upon a state of *ihrām*.

"Thine is the praise and
Thine the favour and
Thine the kingdom, Thou
hast no associate."

(B. 25: 26.)

الْحَمْدُ وَالنِّعْمَةُ لَكَ وَالْمُلْكُ

لَكَ لَا شَرِيكَ لَكَ ☆

11 'Urwa said,
'A'isha informed me
that when the Prophet,
peace and blessings of Allah be on him, entered
(Makka on pilgrimage), the
first thing that he did was
that he performed ablutions,
then he made circuits
(round the Ka'ba),⁸ and
there was no 'umra.

(B. 25 : 62.)

٧١-عَنْ عُرْوَةَ قَالَ فَأَخْبَرَتِي

عَائِشَةُ أَنَّ أَوَّلَ شَيْءٍ بَدَأَ بِهِ

جِنَّةً قَدِمَ النَّبِيُّ عَصَمَ اللَّهُ أَنَّهُ تَوَضَّأَ

ثُمَّ طَافَ ثُمَّ لَمْ تَكُنْ عُمْرَةً ☆

٧٢-عَنْ أَبْنِ جُرَيْجٍ إِذَا مَنَعَ

ابْنُ هِشَامَ النِّسَاءَ الطَّوَافَ مَعَ

الرِّجَالِ قَالَ عَطَاءُ كَيْفَ

مَنْعُهُنَّ وَقَدْ طَافَ نِسَاءُ النَّبِيِّ

12 Ibn Juraij reported,
When Ibn Hishām
forbade women making
circuits along with men,
'Atā' said, How dost thou
forbid them while the
wives of the Prophet,

⁸This is called ṭawāf al-qudūm. Ṭawāf (from ṭāfa, he went round) is technically going round the Ka'ba. The ṭawāf consists of seven circuits (p. 18).

peace and blessings
of Allah be on him, made circuits
along with men. I said,
Was it after the (verses
relating to) curtain (were
revealed) or before (it)?
He said, By my life! I
found this after the curtain
(orders). I said, How did
men mix with them? He
said, They did not mix
with them; 'Ā'isha used to
make circuits remaining
aside from the men, not
mixing with them;....but
when they intended to go
into the (Sacred) House,
they stopped before enter-
ing (it) till the men were
turned out. (B. 25 : 63.)

مَعَ الرِّجَالِ قُلْتُ بَعْدَ
الْحِجَابِ أَوْ قَبْلُ قَالَ إِي
لَعْمَرِي لَقَدْ أَدْرَكْتُهُ بَعْدَ الْحِجَابِ
قُلْتُ كَيْفَ يُخَالِطُهُنَّ الرِّجَالُ
قَالَ لَمْ يَكُنْ يُخَالِطُهُنَّ كَانَتْ
عَائِشَةُ تَطُوفُ حَجَرَةً مِنَ الرِّجَالِ
لَا يُخَالِطُهُمْ وَلَكِنْهُنَّ
كُنَّ إِذَا دَخَلُوكُنَّ الْبَيْتَ قُنَّ حِينَ
يُدْخَلُنَّ وَأُخْرِجُ الرِّجَالُ ☆

* This *hadīth* shows that men and women performed the different acts of devotion together; only the women did not mix with men, just as in prayer in mosques they formed separate ranks. It further shows that a change was already coming over the simplicity of the Holy Prophet's time, and already men were thinking of enforcing stricter measures for the seclusion of women, and restraining their freedom. In fact, this was a necessary outcome of the ease which Muslims began to enjoy on account of their conquests.

13 Ibn 'Abbās said,
The Prophet, peace and blessings of Allah be on him, made circuits of the House riding on a camel; and every time that he came to the Corner, he made a sign with something which he had with him and said, Allāhu Akbar.¹⁰ (B. 25:61.)

14 Ibn 'Umar reported, 'Umar said, speaking of the Corner (the Black Stone), I call Allāh to witness that I know that thou art a stone—thou canst not harm or profit; and if I had not seen the Messenger of Allāh, peace and blessings of Allah be on him, kissing thee, I would not have kissed thee, then he kissed it. (B. 25 : 56.)

١٣-عَنْ أَبْنَ عَبَّاسَ قَالَ طَافَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبَيْتِ عَلَى بَعْضِ كُلِّ مَا أَتَى
الرُّكْنَ أَشَارَ إِلَيْهِ بِشَيْءٍ عِنْدَهُ
وَكَبَرَ ☆

٤-عَنْ أَبْنَ عُمَرَ أَنَّ عُمَرَ قَالَ
لِلرُّكْنِ أَمَا وَاللَّهِ أَنِّي لَا عَلِمُ أَنَّكَ
حَجَرٌ لَا تُضُرُّ وَلَا تُنْفُعُ وَلَوْلَا
أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
اَسْتَلَمَكَ مَا اسْتَلَمْتَكَ فَاسْتَلَمْتَهُ ☆

¹⁰ The Ka'ba has four corners (*arkān*, sing. *rukñ*): the Black Stone called here *al-Rukn*, the Corner, but generally known, as *al-hajar al-aswad* or the Black Stone, and the corner on the Yaman side, are known as the *Yamāni* corners; the other two being the *Shāmi* (on the side of Syria) and the *Iraqī* (on the side of Mesopotamia). The circuit is commenced at the Black Stone which is the corner-stone of the Ka'ba—it is often called *al-Rukn* or the Corner. The other corners may also be kissed, but the kissing of the Black Stone, the corner-stone of the Ka'ba, is one of the chief features of pilgrimage. Jesus Christ was referring to this very stone when he said: "The stone which the builders rejected, the same is become the head of the corner" (Mtt. 21 : 42.) It is, in fact, an emblem, a token that part of the progeny of Abraham, Ishmael and

15 Ibn 'Umar said, I have not given up the kissing of these two corners¹¹, in difficulty and in ease, since I saw the Messenger of Allāh peace and blessings of Allah be on him, kissing them both. (B. 25 : 56.)

16 Ibn 'Abbās reported, The Prophet, peace and blessings of Allah be on him, said : "The making of circumambulations round the House is like prayer except that you talk in it; and whoever talks in it, let him not talk anything but good."¹²

(Tr. - Msh. 11 : 3.)

his descendants, which was rejected by the Israelites, was to become the cornerstone of the Kingdom of God. That there is no idea at all of Divine honour being paid to the Black Stone in kissing it, is shown by the next two *hadīth*. See also B. 25 : 58.

¹¹ The *Shāmī* and the *'Irāqī* corners. This shows that all four corners were kissed.

¹² *Tawāf* is compared to prayer to show that the mind must be entirely engrossed with the idea of Divine presence. This comparison further draws attention to the fact that outward purity is as necessary in *tawāf* as in prayer.

١٥-عَنْ ابْنِ عُمَرَ قَالَ مَا تَرَكْتُ
اسْتِلَامَ هَذِينَ الرُّكْنَيْنِ فِي شَدَّةِ
وَلَا رُخَاءً مُّنْذَ رَأَيْتُ رَسُولَ اللَّهِ
عَلَيْهِ السَّلَامُ يَسْتَلِمُهُمَا ☆

١٦-عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ
عَلَيْهِ السَّلَامُ قَالَ الطَّوَافُ حَوْلَ الْبَيْتِ
مِثْلُ الصَّلَاةِ إِلَّا أَنْتُمْ تَسْكُمُونَ
فِيهِ فَنْ تَكَلَّمُ فِيهِ فَلَا يَتَكَلَّمُ
إِلَّا بِخَبْرِ☆

17 'A'isha said, We went out with nothing in view but hajj, and when we reached Sarif, I menstruated. The Messenger of Allāh, peace and blessings of Allāh be on him, entered upon me and I was weeping. He said, "What is the matter with thee? Hast thou menstruated?" I said, Yes. He said :

"This is a matter that Allāh has ordained for the daughters of Adam, so do what the pilgrims do, except that thou shalt not make circuits round the House." (B. 6 : 1.)

18 Ibn 'Umar reported, When the Messenger of Allāh, peace and blessings of Allāh be on him, made circuits in the hajj and the 'umra, on first coming (to Makka), he started with three circuits at a fast pace, and made four circuits

١٧-عَنْ عَائِشَةَ تَقُولُ نَرَجَنَا
لَا تَرَى إِلَّا حَجَّ فَلَمَّا كُنَّا
بِسَرَفَ حَضَتْ فَدَخَلَ عَلَيَّ
رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ وَأَنَا أَبْكِي فَقَالَ
مَالِكٌ أَنْفَسْتَ قُلْتُ نَعَمْ قَالَ أَنَّ
هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ
فَاقْضِيْ مَا يَقْضِي الْحَاجُ غَيْرَ أَنْ
لَا تَطُوْفَ فِي بِالْبَيْتِ☆

١٨-عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ
عَلَيْهِ السَّلَامُ كَانَ إِذَا طَافَ فِي الْحَجَّ
وَالْعُمْرَةِ أَوْلَ مَا يَقْدِمُ سَعِيْ
ثَلَثَةَ أَطْوَافٍ وَمَشَى أَرْبَعَةَ ثُمَّ

walking ; then he said two rak'as of prayer ; then he ran between the Ṣafā and the Marwā.¹³ (B. 25 : 62.)

19 Jābir said,
We came with the Prophet, peace and blessings of Allah be on him, and we were not in a state of iḥrām till the day of tarwiya, and with Makka to our back we uttered labbaika for the hajj.¹⁴

(B. 25 : 81.)

20 'Abd al-'Azīz said,
I asked Anas, Inform me about something which thou hast known about the Prophet, peace and blessings of Allah be on him, where did he say the Zuhra and the 'Asr prayers on the day of tarwiya ? He said, At Minā.

(B. 25 : 82.)

¹³ Ṣafā and Marwa are two little hills near Makka. This devotional act of hajj is called sa'y. The running between Ṣafā and Marwa is performed seven times (B. 25 : 79.) The limits are indicated by two minarets. In the case of 'umra, the pilgrim gets out of the state of iḥrām with the sa'y.

¹⁴ Tarwiya means watering or satisfying the thirst, and the 8th of Dhu-l-Hijja is so called because on that day the pilgrims provide themselves with water for the following days which are to be spent in Minā and 'Arafāt. The hajj proper

سَجَدَ سَجْدَتَيْنِ ثُمَّ يَطُوفُ
بَيْنَ الصَّفَا وَالْمَرْوَةِ ☆

١٩- عَنْ جَابِرٍ قَالَ قَدِمْنَا مَعَ النَّبِيِّ
عَلَيْهِ السَّلَامُ فَأَحَلَّنَا حَتَّىٰ يَوْمِ التَّرْوِيَةِ
وَجَعَلْنَا مَكَّةَ بَظْهَرِ لَبَيْنَ

بِالْحَجَّ ☆

٢٠- عَنْ عَبْدِ الْغَزِيزِ قَالَ سَأَلْتُ
أَنَسًا قُلْتُ أَخْبُرْنِي بِشَيْءٍ عَقْلَتَهُ
عَنِ النَّبِيِّ عَلَيْهِ السَّلَامُ أَبْنَى الظَّهَرَ
وَالعَصْرَ يَوْمَ التَّرْوِيَةِ قَالَ بِعِنْيَ ☆

21 Sālim reported, Hajjāj ibn Yūsuf, in the year in which he attacked Ibn al-Zubair, asked 'Abd Allāh, How dost thou do in the halting-place on the day of 'Arafa? ¹⁵ Sālim said, If thou wilt follow the Sunna, say the prayer at an early hour on the day of 'Arafa. Then 'Abd Allāh ibn 'Umar said, He is right; they used to combine the Zuhra and 'Asr prayers according to Sunna.¹⁶ (B. 25 : 88.)

thus begins on the 8th Dhu-l-Hijja, and pilgrims who get out of the state of iḥrām on performing the 'umra, enter into iḥrām for hajj on this date.

¹⁵ The 'Arafa is the ninth day of Dhu-ul-Hijja. The pilgrims remain in Minā on the 8th, and on the ninth they proceed to 'Arafāt, about nine miles from Makka. 'Arafa is derived from 'arf which means knowledge.

The halting at 'Arafāt is called *wuqūf*. It lasts only for a few hours, from afternoon till sunset, but it is the most important of the devotional acts of hajj, so much so that there is no hajj without it. A sermon is here delivered by the imām on the mount known as the *Jabalal-Rahma* (The Mountain of Mercy).

In the pre-Islām days, the Quraish did not go to 'Arafāt, as they considered themselves superior to the other tribes. Islām obliterated this distinction (2 : 197 ; B. 25 : 91).

¹⁶ Minā is left at noon on the 9th, and the Zuhra and 'Asr prayers are combined in 'Arafāt where the pilgrims stay till sunset.

٢١-عَنْ سَالِمَ أَنَّ الْحَجَاجَ ابْنَ يُوسُفَ
عَامَ زَلَّ بَابِنِ النَّبِيرِ سَالَ عَبْدَ اللَّهِ
كَيْفَ تَصْنَعُ فِي الْمَوْقِفِ يَوْمَ عَرْفَةَ
فَقَالَ سَالِمٌ أَنَّ كُنْتَ تُرِيدُ السَّنَةَ
فَهَجَرْتَ بِالصَّلَاةِ يَوْمَ عَرْفَةَ فَقَالَ
عَبْدُ اللَّهِ بْنُ عُمَرَ صَدَقَ أَنَّهُمْ
كَانُوا يَجْمِعُونَ بَيْنَ الظَّهَرِ
وَالعَصْرِ فِي السَّنَةِ ☆

22 Ibn 'Umar said,
The Prophet, peace and blessings of Allah be on him, combined the Maghrib and 'Ishā' prayers at Muzdalifa—the iqāma was called out for each one of them; and he did not say any supererogatory prayer between them, nor after any one of them.¹⁷

(B. 25 : 96.)

23 'Amr ibn Maimūn said, I was present with 'Umar ; he said the morning prayer at Muzdalifa.

(B. 25 : 100.)

24 Ibn 'Umar said, In the Farewell pilgrimage the Messenger of Allāh, peace and blessings of Allah be on him, profit-ed by combining the 'umra

٢٢-عَنْ أَبْنَى عُمَرَ قَالَ جَمِيعَ النَّيْ
عَلِيِّ اللَّهِ يَنْ مَغْرِبَ وَالْعَشَاءَ
جَمِيعٌ كُلُّ وَاحِدَةٍ مِنْهُمَا بِاقْتَامَةٍ
وَلَمْ يَسْبِحْ بَيْنَهُمَا وَلَا عَلَى أَثْرٍ
كُلُّ وَاحِدَةٍ مِنْهُمَا ☆

٢٣-عَنْ عُمَرِ وَبْنِ مِيمُونٍ
يَقُولُ شَهِدْتُ عُمَرَ صَلَّى جَمِيعَ
الصَّبَحَ ☆

٢٤-عَنْ أَبْنَى عُمَرَ قَالَ تَمَتَّعْ
رَسُولُ اللَّهِ عَلِيِّ اللَّهِ فِي حَجَّةِ الْوَدَاعِ

¹⁷ After returning from 'Arafāt, the night is passed at Muzdalifa which is also called Jam'. Here the Maghrib and 'Ishā' prayers are combined, and then the morning prayer is said at a very early hour. The sunna or supererogatory part is dropped when the prayers are combined.

with the hajj.....
So he performed the ṭawāf when he came to Makka ; and the first thing that he did was that he kissed the Corner, then he ran in the first three circumambulations and walked in four; then when he had finished the ṭawāf of the House, he said two rak'as of prayer near the Standing-place (of Abraham), then he uttered taslim; and when he had done this, he came to the Šafā, and made ṭawāf of the Šafā and the Marwa seven times; then nothing that was forbidden to him (in iħrām) became lawful to him until he completed his hajj, and sacrificed the animal on the day of Sacrifice,¹⁸ and he returned and performed the ṭawāf of the House;¹⁹ then everything that was forbidden to him (in

بِالْعُمَرَةِ إِلَى الْحَجَّ
 فَطَافَ حِينَ قَدِمَ مَكَّةَ وَاسْتَلَمَ
 الْمَنْعَنَ أَوَّلَ شَيْءٍ ثُمَّ خَبَثَ ثَلَاثَةَ
 أَطْوَافَ وَمَشَى أَرْبَعَا فَرَكَعَ
 حِينَ قَضَى طَوَافَهُ بِالْبَيْتِ عَنِ
 الْمَقَامِ رَكْعَتَيْنِ ثُمَّ سَلَّمَ فَانْصَرَفَ
 فَأَتَى الصَّفَا فَطَافَ بِالصَّفَا وَالْمَرْوَةَ
 سَبْعَةَ أَطْوَافٍ ثُمَّ لَمْ يَجْلِلْ مِنْ
 شَيْءٍ حَرَمَ مِنْهُ حَتَّى قَضَى حَجَّهُ
 وَنَحْرَ هَدِيهِ يَوْمَ النَّحرِ وَأَفَاضَ
 فَطَافَ بِالْبَيْتِ ثُمَّ حَلَّ مِنْ كُلِّ

¹⁸ The day of Sacrifice is the 10th Dhu-l-Hijja. Animals are sacrificed at about breakfast time.

¹⁹ This is called the ṭawāf al-ifādza. i.e., the ṭawāf after returning from 'Arafat.

ihrām) became lawful for him. (B. 25 : 104.)

شَيْءٌ حُرِمَ مِنْهُ ☆

25 'Ali said, The Prophet, peace and blessings of Allah be on him, appointed me, so I superintended the sacrifice of camels; and he ordered me so I distributed their flesh; then he ordered me and I distributed their coverings and their skins.²⁰

(B. 25 : 120.)

26 Jābir said, We used not to eat of the flesh of our sacrifices beyond the three days of Mīnā; then the Prophet, peace and blessings of Allah be on him, gave us permission and said: "Eat and take it as a provision (for the journey)." So we ate and took it as a provision.²¹ (B. 25 : 124.)

٢٥- عَنْ عَلَيِّ قَالَ بَعْثَنِي النَّبِيُّ
بِسْمِ اللَّهِ فَقُمْتُ عَلَى الْبُدْنِ فَأَمْرَنِي
فَقَسَّمْتُ لَحْوَهَا ثُمَّ أَمْرَنِي
فَقَسَّمْتُ جَلَاهَا وَ جُلُودَهَا ☆

٢٦- عَنْ جَابِرٍ يَقُولُ كُنَّا لَا
نَاكُلُ مِنْ لَحْوِ بُدْنَنَا فَوَقَّ
ثَلَثٌ مِنِّي فَرَخَصَ لَنَا النَّبِيُّ
فَقَالَ كُلُوا وَ زَوَّدُوا فَكُنَّا
وَ زَوَّدَنَا ☆

²⁰ The same rule should be followed in relation to the 'Id sacrifices. Organized properly, the institution would be a source of immense strength financially.

²¹ Thus the flesh of the sacrificed animals may even be dried and kept for use when one likes.

27 'Abd Allāh said,
The Prophet, peace and blessings of Allah be on him, and a party of his companions, had their heads shaven, and some of them had their hair clipp-ed.²² (B. 25 : 127.)

28 Ibn 'Abbās reported,
The Prophet, peace and blessings of Allah be on him, used to visit the House in the days of Minā.²³ (B. 25 : 129.)

29 Jābir reported,
The Prophet, peace and blessings of Allah be on him, threw stones in the forenoon on the day of Sacrifice, and after this he threw stones in the afternoon.²⁴ (B. 25 : 134.)

30 Anas reported,
The Prophet, peace and blessings of Allah be on him, said the Zuhr and the 'Aṣr, and the Maghrib

٢٧-عَنْ عَبْدِ اللَّهِ قَالَ حَلَقَ النَّبِيُّ
وَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَطَائِفَةً مِّنْ أَصْحَابِهِ وَ
قَصَرَ بَعْضُهُمْ☆

٢٨-عَنْ أَبْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كَانَ يَزُورُ الْبَيْتَ أَيَّامَ مِنِي☆

٢٩-عَنْ جَابِرٍ رَمَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَوْمَ النَّحرِ فَخَيَّرَ وَرَمَى بَعْدَ
ذَلِكَ بَعْدَ النَّرَّ وَالْ
☆

٣٠-عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
صَلَّى الظَّهَرَ وَالعَصْرَ وَالْمَغْرِبَ

²² The shaving of heads or the clipping of hair is a sign that the state of iḥrām is over.

²³ The days of Minā are the tenth of Dhu-l-Hijja and the following two or three days, the latter being called *ayyām al-tashriq*.

²⁴ The throwing of stones is described in detail in B. 25 : 142. It was a reminder of the spiritual fight which a man must be prepared to wage against evil. The throwing of stones teaches the lesson that man must learn to hate evil, and that he should try to keep the Devil at a stone's throw.

and the 'Ishā' prayers, then slept a little at Muḥaṣṣab; then he rode to the House and performed ṭawāf.²⁵ (B. 25 : 144.)

31 Ibn 'Abbās reported, Dhu-l-Majāz and 'Ukāz were markets for trade (during the pilgrimage) in the days of Ignorance. When Islām came, they (the Muslims) disliked this until it was revealed: "There is no blame on you if you seek bounty from your Lord", (that is to say), at the time of pilgrimage.²⁶ (B. 25 : 150.)

وَالْعِشَاءُ ثُمَّ رَقَدَ رَقْدَةً بِالْمَحَصِّبِ
ثُمَّ رَكَبَ إِلَى الْبَيْتِ فَطَافَ بِهِ ☆

١٣- عَنْ أَبْنِ عَبَّاسٍ كَانَ ذُو الْمَجَازِ
وَعُكَاظُ مُتَجَرِّنُ النَّاسُ فِي الْجَاهِلِيَّةِ
فَلَمَّا جَاءَ الْإِسْلَامُ كَانُوكُمْ كَرِهُوا
ذَلِكَ حَتَّىٰ نَزَّلْتَ لَيْسَ عَلَيْكُمْ
جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ
رَبِّكُمْ فِي مَوَاسِيمِ الْحَجَّ ☆

²⁵ Muḥaṣṣab is in Mīnā. The ṭawāf spoken of here is called the ṭawāf al-wadā' or the ṭawāf of departure from Makkā.

²⁶ Material advantages may thus be combined with the great spiritual lesson learned in hajj.

CHAPTER XIX

JIHĀD

1. "And those who strive hard for Us, We will certainly guide them .n Our ways " (29 : 69).
2. "Strive hard against them a mighty striving with it (the Qur'an) " (25 : 52).
3. "And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful " (3 : 103).
4. "There is no compulsion in religion " (2 : 256).
5. "And fight in the way of Allah with those who fight with you, and do not exceed this limit " (2 : 190).
6. "And they will not cease fighting with you until they turn you back from your religion if they can " (2 : 217).
7. "And fight with them until there is no persecution and all religions are only for Allah " (8 : 39).
8. "And if they incline to peace, do thou incline to it and trust in Allah.....And if they intend to deceive thee, then surely Allah is sufficient for thee " (8 : 61, 62).
9. "He it is who has sent His Messenger with the guidance and the true religion that He may make it overcome all (other) religions" (61 : 9).

Jihād means the *exerting of one's power in repelling the enemy or in contending with an object of disapprobation*. It carries a two-fold significance in Islām, being applied to both, the purely missionary activities of a Muslim and his defence of the Faith, when necessary, in a physical sense. The first duty—the duty to invite people to Islām—is a permanent duty laid upon all Muslims of all ages; while the second is a duty which arises upon certain contingencies. The Holy Qur'an calls attention to both these duties in the clearest and most forceful words. In the first place, it speaks of a jihād to attain to Allah (v. 1). Then it speaks of carrying on a jihād against unbelievers by means of the Holy Qur'an, and this it calls *jihād-an kabir-an*, a very great jihad (v. 2). Islām's greatest jihād is, therefore, not by means of the sword, but by means of the Holy

Qur'ān, i.e., a missionary effort to establish Islām. We are further told that there should always be among Muslims a party who invite people to Islām (v. 3). Thus the missionary jihād of Islām is to be carried on in all circumstances.

The sword could never be used to force Islām on others, compulsion in religion being forbidden in clear words (v. 4). Fighting was undoubtedly allowed but it was expressly allowed only as a defensive measure against those who were bent upon annihilating Islām by the sword, not to compel people to accept Islām (vv. 5, 6). When persecution ceased and every one was at liberty to profess whatever religion he liked, the sword had to be sheathed (v. 7). Even in the midst of the war, if the enemy wanted peace, war was to be discontinued (v. 8). The good news is finally given that not only will Islām not be annihilated but it would ultimately be ascendant over all other religions (v. 9).

Hadīth also speaks of both kinds of jihād. It is a Muslim's foremost duty, and the most excellent deed a Muslim can do (hh. 1, 2). A promise is given that if Muslims exerted themselves to their utmost to uphold the cause of Islām, they would be in the ascendant (hh. 3, 4). There is a further promise that divinely inspired persons, called *mujaddids*, shall appear among Muslims to revive the faith (h. 5), and that a Messiah shall appear among them to carry the message of Islām to the Christian nations of the world in particular (h. 6).

Guiding a man to truth is spoken of as a Muslim's greatest treasure (h. 7), and the Holy Prophet himself wrote letters to kings in the 6th year of Hijra, inviting them to accept Islām (h. 8). He never threatened any of them with invasion if his message was not accepted (h. 9). Muslims had to fight their battles, but this they had to do simply to defend Islām which unbelievers wanted to annihilate (vv. 5, 6). The cause of Truth was, however, to be defended unto death (h. 10), and Muslims were told to be always ready, if the need arose, to defend the Faith with the sword, that being the way to Paradise (h. 11). The Holy Prophet's own soul yearned after martyrdom in defence of the Truth and, if possible, to come back to life and die again defending the Truth (h. 12), and such should, therefore, be the desire of every Muslim. Martyrdom could, however, be attained in other ways too (h. 13). Even women took part in the battles which were being fought in defence of Islām (hh. 14, 15). Non-combatants were not to be killed in battle, there being a prohibition against the killing of women and children (h. 16). Fighting was to cease if the enemy offered peace, even though his intention might be to deceive (v. 8), or if the enemy entered the brotherhood of Islām (h. 17).

1 Abū Huraira said,
A man came to the Messenger of Allāh,
peace and blessings
of Allāh be on him, and said,

أَعْنَتْ أَبِي هُرَيْرَةَ قَالَ جَاءَ
رَجُلٌ إِلَى رَسُولِ اللَّهِ عَلَيْهِ وَسَلَّمَ

Guide me to a deed which is equal to jihād. He said, "I do not find it." (Then) he said: "Is it in thy power that when the one engaged in jihād goes forth, thou shouldst enter thy mosque and stand in prayer and have no rest, and that thou shouldst fast and break it not?" He said, Who can do it?

(B. 56 : 1.)

فَقَالَ دُلْنِي عَلَى عَمَلٍ يَعْدُلُ
الْجِهَادَ قَالَ لَا أَجِدُهُ قَالَ هَلْ
تَسْتَطِعُ إِذَا خَرَجَ الْمُجَاهِدُ أَنْ
تَدْخُلَ مَسْجِدَكَ فَتَقُومَ وَلَا
تَفْرُرَ وَتَصُومَ وَلَا تُفْطِرَ قَالَ
وَمَنْ يَسْتَطِعُ ذَلِكَ ☆

2 Abū Sa'īd al-Khudrī said,

It was said, O Messenger of Allāh ! Who is the most excellent of men ? The Messenger of Allāh, peace and blessings of Allāh be on him, said, "The believer who strives hard in the way of Allāh with his person and his property."

(B. 56 : 2.)

٢-عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ
قَالَ قَبْلَ يَارَسُولَ اللَّهِ أَئِ النَّاسِ
أَفْضَلٌ فَقَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ
مُؤْمِنٌ يَجَاهِدُ فِي سَبِيلِ اللَّهِ
بِنَفْسِهِ وَمَالِهِ ☆

3 Mughīra reported,
The Prophet, peace and
blessings
of Allah be
on him, said :

"Some people from among my community shall remain in the ascendant, until the command of Allāh comes to them and they shall be triumphant."¹

(B 61 : 28.)

4 'Imrān ibn Ḥuṣain said.
The Messenger of Allāh, peace and blessings
of Allah be on him, said :

"A party of my community shall not cease fighting for the Truth—they shall be triumphant over their opponents."²

(AD-Msh. 18)

٣-عَنْ الْمُغَيْرَةِ عَنِ النَّبِيِّ ﷺ قَالَ لَا يَزَالُ نَاسٌ مِّنْ أُمَّتِي

ظَاهِرٍ بَنْ حَتَّىٰ يَاتِيهِمْ أَمْرُ اللَّهِ

وَهُمْ ظَاهِرُونَ☆

٤-عَنْ عُمَرَ اَنَّ بْنَ حُصَيْنَ قَالَ

قَالَ رَسُولُ اللَّهِ ﷺ لَا يَزَالُ

طَائِفَةٌ مِّنْ أُمَّتِي يُقَاتِلُونَ عَلَىٰ

الْحَقِّ ظَاهِرٍ بَنْ عَلَىٰ مَنْ نَأَوْا هُمْ☆

¹ In the heading of 97 : 10, this *hadīth* is related with a slight variation : "A party of my umma shall remain in the ascendant, propagating the Truth, and these are the learned ones (*ahl al-'ilm*)."
This shows that *Bukhāri* took the word *jihād* in the wider sense.

² The following explanation of this *hadīth* is given in the '*Aun al-Ma'būd*', a commentary of *Abū Dāwūd*, on the authority of *Nawāvī*: "This party consists of different classes of the faithful, of them being the brave fighters, the *fāiqīs* (jurists), the *muḥaddithīn* (collectors of Hadīth), the *zāhidīs* (those who devote themselves to the worship of God), those who command the doing of good and prohibit evil, and a variety of other people who do other good deeds." Fighting in the way of Allāh thus includes the service of Islam in any form.

5 Abū Huraira reported.
The Messenger of

Allāh, peace and blessings of Allah be on him, said :

"Surely Allāh will raise for this community at the beginning of every century one who shall revive for it its faith." (AD. 36:1.)

هـ عن أبـي هـرـيرة عن رـسـولـ الله ﷺ قـالـ أبـتـ الله يـبعثـ
هـذـهـ الـأـمـمـ عـلـىـ رـأـسـ كـلـ مـائـةـ
سـنـةـ مـنـ يـجـدـ لـهـ دـيـنـهـا ☆

6 Abū Huraira said,
The Messenger of

Allāh, peace and blessings of Allah be on him, said :

"How would you feel

هـ عن أبـي هـرـيرة قـالـ قـالـ
رسـولـ الله ﷺ كـيـفـ آنـتـ إـذـا

* The preceding two hadith contain a prophecy that among the Muslim community there shall always be learned people who shall help the cause of Islam to become ascendant in the world; this goes a step further and contains a further prophecy that generally at intervals of a century divinely inspired people shall be raised among Muslims and they shall revive the faith of the Muslim community.

A person thus raised by God is called a *mujaddid* (*one who revives*) in the terminology of Islam. The *mujaddid* is a *muhaddath* (*one to whom God speaks though he is not a prophet*), and he is raised up by God to remove errors that have crept in among Muslims and to shed new light on the great religious truths of Islam in the new circumstances which Muslims may have to face in every new age. The most famous names falling under this category in this country are those of Sayyid Ahmad of Sirhind, popularly known as *Mujaddid Alf Thāni*, *Shāh Wali Allāh* of Delhi, Sayyid Ahmad of Bareily, and *Mirzā Ghulām Ahmad* of Qadian, the founder of the Ahmadiyya movement, who was accepted generally as the *Mujaddid* of the fourteenth century of Hijra, but who was later opposed owing to his claim to be the Messiah, whose advent is spoken of in Hadith prophecies.

when the son of Mary makes his appearance among you, and he is your imām from among yourselves." (B. 60 : 49.)

نَزَلَ أَبْنَ مُحَمَّدٍ فِيْكُمْ وَ اِمَامُكُمْ

منكم

7 Sahl reported,

He heard the Messenger of Allāh, peace and blessings of Allah be on him, say :

عَنْ سَهْلٍ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"This is a further prophecy relating to the ascendancy of Islām. The son of Mary is the Messiah, and Muslims are told that a Messiah would appear among them. This Messiah is called *imāmu-kum min-kum*, i.e., your imām from among yourselves. In a *ḥadīth* of the *Sahīh Muslim* on the same subject, the words are *wa amma-kum min-kum*, i.e., he (the Messiah) shall be your imām from among yourselves, leaving no doubt that a member of the Muslim community would be raised to the dignity of the Messiah. These words were no doubt added by the Holy Prophet to remove the possible misconception that the Israelite Messiah would appear among Muslims.

The prophecy relating to the advent of a Messiah among Muslims, generally known as the second advent of the Messiah, is on all fours with the prophecy relating to the second advent of Elias among the Israelites: "Elijah went up by a whirlwind into heaven" (11 Kings 2:11); "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. 4:5). When Jesus Christ was confronted with this difficulty—"Why then say the Scribes that Elias must first come?" (Mt. 17:10),—he simply replied: "Elias is come already but they knew him not"....."Then the disciples understood that he spake unto them of John the Baptist" (Mt. 17:11-13); because, as further explained, John the Baptist came "in the spirit and power of Elias" (Lk. 1:17). The appearance of the Messiah among Muslims thus meant only the appearance of a mujaddid "in the spirit and power" of the Messiah.

The Messiah's work is thus described in the *Bukhārī*: "The son of Mary will appear among you as a judge, doing justice (between people), and he will break the Cross and kill the swine" (B. 60:49). This clearly shows that the Messiah would come when the religion of the Cross will be in the ascendant, and that his work will be to spread Islām among the Christian nations of the world in particular, which in other *ḥadīth* is described as the rising of the sun in the West, the sun standing for the Sun of Islām and the West for the Western nations. Thus this prophecy speaks in fact of the final ascendancy of Islām in the world.

"... Then invite them to Islām, and inform them of what is incumbent on them; for, by Allāh, if a single man is guided aright through thee, it is better for thee than red camels."⁵

(B. 56 : 102.)

8 Ibn 'Abbās reported, The Messenger of Allāh, peace and blessings of Allah be on him, wrote to the Cæsar inviting him to Islām, and sent his letter to him with Dihya al-Kalbi, and the Messenger of Allāh, peace and blessings of Allah be on him, ordered him to make it over to the Chief of Buṣrā that he might send it to the Cæsar⁶.

(B. 56 : 102.)

يَقُولُ.... إِنَّمَا دَعْهُمْ إِلَى الْإِسْلَامِ
وَآخِرُهُمْ بِمَا يَجِدُ عَلَيْهِمْ
فَوَاللهِ لَا تَبْهَدِي بِكَ رَجُلٌ
وَاحِدٌ خَيْرٌ لَكَ مِنْ حُسْنِ النَّعْمَ☆

٨-عَنْ أَبْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ
عَلَيْهِ السَّلَامُ كَتَبَ إِلَى قِيَصَرَ يَدْعُوهُ إِلَى
الْإِسْلَامِ وَبَعْثَ بِكِتَابِهِ إِلَيْهِ مَعَ
دِحْيَةَ الْكَلْبِيِّ وَأَمْرَهُ رَسُولُ اللهِ
عَلَيْهِ السَّلَامُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ بَصْرَى
يَدْفَعُهُ إِلَى قِيَصَرَ☆

⁵ These instructions were given to 'Alī by the Holy Prophet in the expedition of Khaibar, which shows that invitation to Islām was the greatest jihād of Muslims.

⁶ This *hadīth* which speaks of the Holy Prophet inviting the Cæsar to Islām forms part of the chapter on *Jihād* in the *Bukhārī*, which again shows the wide sense in which *jihād* was interpreted by Muslims. The subject-matter of the letter written is produced in the next *hadīth*, which should be treated as a supplement to this *hadīth*.

9 Ibn 'Abbās reported,
... And this (letter)
ran as follows:

"In the name of Allāh, the Beneficent, the Merciful. From Muḥammad, the servant of Allāh and His Messenger, to Heracleus, the Chief of the Roman Empire. Peace be with him who follows the guidance. After this, I invite thee with invitation to Islām. Become a Muslim and thou wilt be in peace —Allāh will give thee a double reward; but if thou turnest away, on thee will be the sin of thy subjects. And, O followers of the Book! Come to an equitable proposition between us and you that we shall not serve any but Allāh, and that we shall not associate aught with Him, and that some of us shall not take others for lords besides Allāh; but if they turn

الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ عَبْدَ اللَّهِ وَرَسُولِهِ إِلَى هَرَقْلَ عَظِيمِ الرُّوْمِ سَلَامٌ عَلَى مَنِ اتَّبَعَ الْهُدَى أَمَا بَعْدُ فَإِنِّي أَدْعُوكَ بِدُعَائِيَةِ الْأَسْلَامِ أَسْلِمْ تَسْلِمْ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَنْ فَإِنْ تَوَلَّتْ فَإِنَّ عَلَيْكَ إِنَّمَا الْيَرِيسِينَ وَيَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلْمَةِ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَنَّ لَا نَعْبُدَ إِلَّا اللَّهُ وَلَا نُشْرِكُ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ

back, then say: Bear witness that we are Muslims."

(B. 1 : 1.)

تَوَلُّوا فَقُولُوا اشْهِدُوا بَيْانًا
مُسْلِمُونَ ☆

10 Salama said, I swore allegiance to the Prophet, peace and blessings of Allah be on him, then I turned to the shade of a tree. When the crowd diminished, he (the Prophet) said, "O Ibn al-Akwa'! Wilt thou not swear allegiance?" He said, I said, I have already sworn allegiance, O Messenger of Allāh! He said, "And do it again." So I swore allegiance to him a second time. I (the reporter) said to him, O Abū Muslim! For what did you swear allegiance (to him) then? He said, For death.⁸

(B. 56 : 110.)

١٠-عَنْ سَلَمَةَ قَالَ بَأَيَّتُ النَّبِيِّ
عَلَيْهِ السَّلَامُ ثُمَّ عَدَلَ إِلَى ظِلِّ الشَّجَرَةِ
فَلَمَّا خَفَّ النَّاسُ قَالَ يَا ابْنَ الْأَكْوَاعِ
الَّا تُبَايِعُ قَالَ قُلْتُ قَدْ بَأَيَّتُ
يَا رَسُولَ اللَّهِ قَالَ وَأَيْضًا فَبَأَيَّتُهُ
الثَّانِيَةَ فَقُلْتُ لَهُ يَا أَبَا مُسْلِمٍ
عَلَى أَيِّ شَيْءٍ كُنْتُمْ تُبَايِعُونَ يَوْمَئِذٍ
قَالَ عَلَى الْمَوْتِ ☆

⁸ B. 1 : 1 is a very long *hadith*, only the part relating to the letter spoken of in the last *hadith* is produced here. The subject-matter of the letter is a clear proof that invitation to Islām was not accompanied by any threat of hostilities. Similar letters were written to other rulers.

* This happened at Hudaibiya, where the famous truce of that name was concluded. Swearing allegiance for death meant that a man would defend Islām and stand by the Holy Prophet even though he had to face death.

11 'Abd Allāh ibn Abū Aufā reported,

The Messenger of Allāh
peace and blessings
of Allah, be on him, said :

"And know that paradise
is beneath the protection
of the swords."*

(B. 56 : 22.)

12 Abū Huraira said,
I heard the Prophet,

peace and blessings
of Allah be on him, say :

"By Him in Whose
hand is my soul, were it
not that there are men
among the believers who
cannot bear to remain be-
hind me—and I do not find
that on which to carry
them—I would not remain
behind an army that fights
in the way of Allāh; and
by Him in Whose hand is
my soul, I love that I

١١-عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى

أَنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ وَاعْلَمُوا

أَنَّ الْجَنَّةَ تَحْتَ ظَلَالِ السَّيْفِ ☆

١٢-عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ

الَّذِي عَلَيْهِ السَّلَامُ يَقُولُ وَالَّذِي نَفْسِي

بِيَدِهِ لَوْلَا أَنَّ رَجَالًا مِنَ الْمُؤْمِنِينَ

لَا تَطِيبُ انفُسُهُمْ أَنْ يَتَخَلَّفُوا

عَنِي وَلَا أَجِدُ مَا أَحْمَلُهُمْ عَلَيْهِ مَا

تَخَلَّفُتُ عَنْ سَرِيرَةِ تَغْرُوْ فِي

سَبِيلِ اللَّهِ وَالَّذِي نَفْسِي بِيَدِهِ

* The word *zilāl* used in the *hadīth* is plural of *zill* which generally means shadow, but it really means that which serves to protect a thing. The *hadīth* emphasizes a Muslim's duty to be always ready to fight for the defence of the Truth. Muslims could not use the sword otherwise than in defence (v. 5).

should be killed in the way of Allāh then brought to life, then killed again then brought to life, then killed again then brought to life, then killed again.”

(B. 56 : 7.)

13 Abū Huraira said, The Messenger of Allāh, peace and blessings of Allah be on him, said : “ Whom do you count to be a martyr among you ? ” They said, O Messenger of Allāh ! Whoever is killed in the way of Allāh is a martyr. He said :

“ In that case the martyrs of my community shall be very few—he who is killed in the way of Allāh is a martyr; he who dies a natural death in the way of Allāh is a martyr; he who dies of the plague (in the way of Allāh) is a martyr; he who dies of cholera (in the way of

لَوْدِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللَّهِ
ثُمَّ أُحْيَا ثُمَّ أُقْتَلُ ثُمَّ أُحْيَا ثُمَّ
أُقْتَلُ ثُمَّ أُحْيَا ثُمَّ أُقْتَلُ ☆

١٣-عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
الشَّهِيدَ فِيمَا كَرِهَ قَالُوا يَا رَسُولَ اللَّهِ مَنْ
قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ
قَالَ إِنَّ شُهَدَاءَ أُمَّتِي إِذَا لَقِيلٌ
مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ
وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ فَهُوَ
شَهِيدٌ وَمَنْ مَاتَ فِي الطَّاعُونِ
فَهُوَ شَهِيدٌ وَمَنْ مَاتَ فِي الْبَطْنِ

Allāh) is a martyr.”¹⁰

(M-Msh. 18.)

فَهُوَ شَهِيدٌ ☆

14 Anas said,
On the day that battle
was fought at Uhud,
(some) people fled away
from the Prophet, peace and
blessings
of Allah be
on him. He said, And I
saw ‘Āisha, daughter of
Abū Bakr, and Umm
Sulaim, and they had both
tucked up their garments,
so that I could see the ank-
lets on their shanks, and
they were carrying skins
(full of water) on their
backs, and they poured
water into the mouths
of the people; then
they went back and filled
them again, then came and

١٤- عَنْ أَنَسٍ قَالَ لَمَّا كَانَ يَوْمُ
أُحْدٍ أَنْهَمَ النَّاسُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ وَلَقَدْ رَأَيْتُ عَائِشَةَ بَنْتَ
آبِي بَكْرٍ وَأُمَّ سَلَمٍ وَإِنَّهُمَا
لَمُشْعِرَتَانِ أَرَى خَدْمَ سُوقَهُمَا
تَنْقُرُانِ الْقِرَبَ عَلَى مُتَوْنِهِمَا
ثُمَّ تُقْرِنُ غَانِهِ فِي أَفْوَاهِ الْقَوْمِ ثُمَّ
تَرْجَعَانِ فَتَمْلَأْتَهَا ثُمَّ تَجْبِيَانِ

¹⁰ The Arabic word for martyr is *shahid* which means a witness of truth. One who is killed in defence of the Faith is called a *shahid* because he as it were sees the truth with his own eyes and lays down his life for it. This *hadith* shows further that every one who devotes his life to the service of the Truth is a *shahid*, whether he is killed in a battle for the defence of Faith or dies a natural death or dies of plague or cholera.

poured them into the mouths of the people.¹¹
(B. 56 : 65.)

15 Rubayyi' daughter of Mu'awwidh said,

We used to be with the Prophet, peace and blessings of Allah be on him, (in his battles), giving drink to and tending the wounded, and removing the slain to Madina. (B. 56 : 67.)

16 'Abd Allāh reported, A woman was found among the killed in one of the battles of the Prophet, peace and blessings of Allah be on him; so the Messenger of Allāh, peace and blessings of Allah be on him, forbade the killing of women and children.¹²

(B. 56 : 147.)

فَتَفَرَّغَانَهَا فِي آفَوَاهِ الْقَوْمِ ☆

١٥- عَنِ الرَّبِيعِ بْنِ مُعَاوِذٍ
قَالَتْ كُنَّا مَعَ النَّبِيِّ عَلَيْهِ السَّلَامُ وَ
نُدَاوِي الْجُرْحِيَّ وَنُرْدِدُ الْقَتْلَى إِلَى
الْمَدِينَةِ ☆

١٦- عَنْ عَبْدِ اللَّهِ أَنَّ امْرَأَةً
وَجَدَتْ فِي بَعْضِ مَغَازِي النَّبِيِّ
عَلَيْهِ السَّلَامُ مَقْتُولَةً فَانْكَرَ رَسُولُ اللَّهِ
عَلَيْهِ السَّلَامُ قَتْلَ النِّسَاءِ وَالصِّبَّارِ ☆

" This shows that in the Holy Prophet's time women did the duty of nursing the wounded and helping the armies of Islām in all other possible ways. As the next *hadīth* shows, they did the duty of carrying the slain to Madina. In B. 56 : 63, it is related that a woman, named Bint Milhān, requested the Holy Prophet to pray for her to be among those who sailed on the seas to fight in the way of Allāh.

" Thus in the exigency of battles Islām did not allow the killing of non-combatants. "Do not kill a woman, nor a labourer," "Do not kill an old man, nor a child, nor a woman", are the words of other *hadīth*. (AD-Msh. 18 : 4).

17 Ibn 'Umar reported,
The Messenger of
Allāh, peace and blessings of Allah be on him, said :

"I have been commanded that I should fight these people till they bear witness that there is no god but Allāh and keep up prayer and pay zakāt. When they do this, their blood and their property shall be safe with me except as Islām requires, and their reckoning is with Allāh." ¹⁸ (B. 2 : 16.)

١٧-عَنْ أَبْنَى عُمَرَ أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَمْرَتُ أَنْ أَقْاتِلَ النَّاسَ
حَتَّىٰ يَشْهُدُوا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ
وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ وَيُقْيِيمُوا
الصَّلَاةَ وَيُؤْتُوا الزَّكُوَةَ فَإِذَا فَعَلُوا
ذَلِكَ عَصَمُوا مِنِّي دَمَاءُهُمْ وَ
أَمْوَالُهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَ
حَسَابُهُمْ عَلَى اللَّهِ ☆

¹⁸ The ḥadīth begins with the words *I have been commanded*, and the command to fight is contained in the Holy Qur'ān in the following words: "And fight in the way of Allāh with those who fight with you and do not exceed this limit" (v. 5). Muslims, therefore, could not resort to fighting unless an enemy was the first to assume hostilities. What the ḥadīth means is that fighting begun under these conditions is to cease when the enemy people accept Islām. *Bukhārī* himself hints at this when he quotes this ḥadīth under the heading: "But if they repent and keep up prayer and pay the poor-rate, then leave their way free" i.e. cease fighting with them.

CHAPTER XX

MARRIAGE

1. "And He it is Who has created man from the water, and He has made for him blood-relationship and marriage-relationship" (25 : 54).
2. "And marry those among you who are single" (24 : 32).
3. "Do not prevent them (the divorced women) from marrying their husbands when they agree among themselves in a lawful manner" (2 : 232).
4. "And they (your wives) have made with you a firm covenant" (4 : 21).
5. "He it is Who created you from a single being, and of the same kind did He make his mate that he might incline to her" (7 : 189).
6. "And one of His signs is that He created mates for you from yourselves that you may find quiet of mind in them and He put between you love and compassion" (30 : 21).
7. "He made mates for you from among yourselves.....multiplying you thereby" (42 : 11).
8. "And the chaste from among the believing women and the chaste from among those who have been given the Book before you are lawful for you when you have given them their dowries, taking them in marriage, not fornicating, nor taking them for paramours in secret" (5 : 5).
9. "Forbidden to you are your mothers, and your daughters, and your sisters, and your paternal aunts, and your maternal aunts, and brothers' daughters, and sisters' daughters, and your mothers that have suckled you, and your foster-sisters, and mothers of your wives, and your step daughters who are in your guardianship born of your wives to whom you have gone in—but if you have not gone in to them, there is no blame on you—, and the wives of your sons who are of your own loins, and that you should have two sisters together except what has already passed.....and all married women except those whom your right hands possess" (4 : 23, 24).

10. "And give women their dowries as a free gift but if they of themselves be pleased to give you a portion of them, then eat it with enjoyment and with wholesome result" (4 : 4).

11. "And you have given one of them a heap of gold, take not from it anything" (4 : 20).

12. "There is no blame on you about what you mutually agree after what is appointed of dowry" (4 : 24).

13. "And if you fear that you cannot act equitably towards orphans, marry such women as seem good to you, two and three and four; but if you fear that you will not do justice between them, then (marry) only one or what your right hands possess" (4 : 3).

14. "And whoever among you has not within his power ampleness of means to marry free believing women, (he may marry) of those whom your right hands possess from among your believing maidens.....So marry them with the permission of their masters and give them their dowries justly" (4 : 25).

The Arabic word for marriage is *nikāh* which means originally '*aqd* or *uniting*. It is recognised in Islam as the basis of human society, and marriage-relation-ship is given the same importance as blood-relationship (v. 1). Celibate life is against the teachings of the Holy Qur'an which requires every Muslim to live in a married state (v. 2 ; h. 1). Castration is forbidden (hh. 2, 3). Marriage is a sacred contract (v. 4), which a man and a woman enter into by mutual agreement (v. 3). It is a contract entered into for life, temporary marriage being forbidden (h. 4). It serves a double purpose, being the means of the moral uplift of man and the means of the multiplication of the human race (vv. 5-7). Marriage may be contracted with a non-Muslim woman (v. 8). It is prohibited within certain degrees of relationship (v. 9). The rule is the marriage of one man with one woman, but in exceptional cases a man may marry upto four women (v. 13). Marriage with slave-girls was allowed in case a man had not the means to marry a free woman (v. 14).

Marriage should be preceded by a proposal (h. 5). It is recommended that before making a proposal, a man should satisfy himself as to the desirability of the match (hh. 6, 7). The guardian must obtain the woman's consent (h. 8); where a woman was given in marriage by her father and she disliked the match, the marriage was annulled (h. 9). Marriage among equals is recommended, but all Muslims being equal there is no limitation as to the choice of the mate (h. 10). Nobility of character is the most valuable gift of a woman which should be taken into consideration in marrying her (h. 11). A dowry must be settled upon the woman, there being no limitation as to the amount (vv. 10, 11 ; h. 5); it may be increased or decreased by mutual consent after marriage (v. 12). Any conditions may be laid down at the time of marriage, so long as they are not against the law of Islam (h. 12). *Shighār* is prohibited (h. 13). The marriage must be publicly proclaimed, and it is recommended that

it should be held in a public place and announced with the beat of *duff*, a musical instrument (ḥ. 14). The contract is sanctified by a sermon before the parties announce their acceptance (ḥ. 15). Gatherings on the occasion of marriage are also a means of making it publicly known (ḥ. 16). Music is allowed at the marriage ceremony (ḥ. 17). Gifts may also be given on this occasion (ḥ. 18). A feast is recommended when the bride comes to the husband's house (ḥḥ. 19, 20). Prayer to God for Divine blessings is recommended at the first meeting of the husband and the wife (ḥ. 21). Birth-control is allowed when it becomes a necessity (ḥḥ. 22, 23). When a baby is born, *adhan* must be called out into its ears (ḥ. 24), and the naming and the *tahnik* follow (ḥ. 25). 'Aqiqah must also be performed if one can afford (ḥḥ. 26-28).

1 'Alqama said,
While I was going along with 'Abd Allāh, he said, We were with the Prophet, peace and blessings of Allah be on him, and he said :

"He who is able to marry should marry, for it keeps the eye cast down and keeps a man chaste; and he who cannot, should take to fasting, for it will have a castrating effect upon him.¹ (B. 30: 10.)

١-عَنْ عَلْقَمَةَ قَالَ بَيْنَا آتَاهُ أَمْشِي مَعَ عَبْدِ اللَّهِ فَقَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ أَسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوْجْ فَإِنَّهُ أَغْضَى لِلْبَصَرِ وَ أَحْسَنَ لِلْفَرِجِ وَ مَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءَ ☆

¹ Marriage is here recognised as a means of moral elevation and spiritual exaltation. Fasting has a castrating effect inasmuch as the carnal passions are thereby subdued. According to another ḥadīth, marriage is recognised as the Sunna of the Holy Prophet, and it is added: "He who abstains from my Sunna is not of me." (B. 67: 1.)

2 Ibn Mas'ud said,
We used to fight along
with the Prophet, peace and
blessings
of Allah be on him, and we had not
(our) wives (with us); so
we said, May we not cast-
rate, O Messenger of
Allāh? And he forbade
us doing so.³ (B. 67 : 6.)

3 Sa'd said,
The Messenger of
Allāh, peace and blessings
of Allah be on him, repudi-
ated 'Uthmān ibn Maz'un's
remaining celibate, and if
he had permitted him, we
would have been emas-
culated. (B. 67 : 8.)

4 Ali reported,
The Messenger of
Allāh, peace and blessings
of Allah be on him, forbade
temporary marriage with
women, and the eating of
domestic asses, on the day of
Khaibar.⁴ (B. 64 : 40.)

٢- عن ابن مسعود قال كنا نقرن و
مع النبي عليه السلام ليس لنا نساء
فقلنا يا رسول الله لا تستخصي
فنهانا عن ذلك ☆

٣- عن سعد يقول رد رسول
الله عليه السلام على عثمان بن مظعون
التبتل ولو أذن له لاختصينا ☆

٤- عن علي أن رسول الله عليه السلام
نهى عن متنة النساء يوم خير
و عن أكل الخمر الأنسية ☆

³ So in Islam there are no eunuchs for the kingdom of heaven. On the other hand, marrying and keeping oneself chaste is a means of attaining the kingdom of heaven.

⁴ The technical word for temporary marriage is *mut'a*. It is derived from *mat'ā* meaning *profiting for a long time*. *Mut'a* is considered to be a legal

5 'Ā'isha reported,
In the pre-Islamic times
marriage was in four ways ;
one of these being as the
people's marriage to-day,
a man asking another man
for marriage with his ward
or his daughter, then he
settles on her a dowry, then
marries her.⁴ (B. 67 : 37.)

6 Jābir said,
The Messenger of
Allāh, peace and blessings of Allah be on him, said :

When one of you asks a
woman in marriage, then if
he is able that he should
look into what invites him
to have her in marriage, he
should do it."

(AD. 12 : 17.)

form of marriage by the Shi'as, but the vast majority of the Muslim community rejects it on the basis of the hadīth quoted here. The Holy Qur'an uses the word *iḥṣān* (lit.. *being inaccessible*) for *marriage*, and thus looks upon marriage as a permanent relation which can be cut off only by divorce. For all other kinds of sexual relationship it uses the word *safāh*, which signifies *fornication*. According to some hadīth, *mut'a* was allowed by the Holy Prophet in a war. Even if this be true, it may have been allowed at an earlier stage, reform having been brought about gradually, but there is not the least doubt that it was finally disallowed.

⁴ *Khigba* or *asking a woman in marriage* is a preliminary stage. The dowry to be settled on the woman must then be agreed upon. There is no limitation

هـ عن عائشة أن النكاح في
الجاهلية كان على أربعة أشكال
نكاح منها نكاح الناس اليوم
يخطب الرجل إلى الرجل وليتها
أو ابنته فيصدقها ثم ينكحها ☆
٦ـ عن جابر قال قال رسول الله
ع عليه السلام إذا خطب أحدكم المرأة
فاب استطاع أن ينظر إلى ما
يدعوه إلى نكاحها فليفعل ☆

7 Mughira reported,

He made a proposal of marriage to a woman, and the Prophet, peace and blessings of Allah be on him, said :

"See her, for this is more likely to bring about agreement between you."

(Tr. 9 : 5.)

8 Abū Huraira reported,

The Prophet, peace and blessings of Allah be on him, said :

"The widow shall not be married until she is consulted, and the virgin shall not be married until her consent is obtained."

They said, O Messenger of Allāh! How shall her consent be obtained? He said, "(It is sufficient) that she remains silent."⁵

(B. 67 : 42.)

٧-عَنْ الْمُغِيرَةِ أَنَّهُ خَطَبَ

امْرَأَةً فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهِ وَسَلَّمَ انْظُرْ إِلَيْهَا

فَإِنَّهُ أَحَدًا أَنْ يَوْمَ بَيْنَكُمْ ☆

٨-عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

قَالَ لَا تُنْكِحُ الْأَيْمَ حَتَّى

تُسَافِرْ وَلَا تُنْكِحُ الْبَكْرَ حَتَّى

تُسْتَأْذِنَ قَالُوا يَا رَسُولَ اللَّهِ وَ

كَيْفَ اذْنُهَا قَالَ أَنْ سَكَتَ ☆

to this amount; it may be a heap of gold (v. 11), or it may be a ring of iron, or even service rendered to the woman in teaching her (B. 67: 51). In fact, the amount of the dowry depends on the circumstances of the contracting parties.

⁵ Hh. 8 and 9 show that a woman must be given in marriage by her guardian; but the guardian, whether father or anyone else, must obtain the woman's consent. As many *hadith* show, a woman is at liberty to offer her hand to anyone, and *Bukhārī* heads one of his chapters as follows: "A woman offering herself for marriage to a virtuous man." (B. 67: 33). In such a case, the state is considered to be the guardian (B. 67: 41).

9 Khansā' reported,
Her father gave her away in marriage, and she was a *thayyib*, and she did not like it. So she came to the Messenger of Allāh, peace and blessings of Allah be on him, and he annulled her marriage.*

(B. 67 : 43.)

10 'Ā'isha said,
The Messenger of Allāh, peace and blessings of Allah be on him, said :

"Select (fit) women (in respect of character) for your seed, and marry (your) equals and give (your daughters) in marriage to them."

(IM. 9 : 46.)

11 Abū Huraira reported,
The Prophet, peace and blessings of Allah be on him, said :

"A woman is married on account of four things;

* Thus the woman has the choice of repudiating a marriage to which she is not a consenting party. The word *thayyib* includes both, a woman whose husband has died and a woman who has been divorced.

* Marriage must be contracted so far as possible between equals. This is technically known as marriage in *kuf'* or *kufu'* (*pl. akfā'*). *Bukhārī* explains this by heading his chapter as "Al-Akfā' fi-l-din" (67 : 16), or *Equals in religion*; making it clear that all Muslims are equal in one sense. There are examples recorded in *Hadīth* in which a woman of the high family of *Quraish* was married to a slave or a freed slave (B. 64 : 12).

٩-عَنْ خَنْسَاءَ أَنَّ أَبَاهَا زَوْجَهَا
وَهِيَ ثَيْبٌ فَكَرِهَتْ ذَلِكَ فَاتَتْ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَدَ نَكَاحَهَا ☆

١٠-عَنْ عَائِشَةَ قَالَتْ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَخِيرُ وَالنُّطْفَكُمْ
وَانْكِحُوا الْأَكْفَاءَ وَانْكِحُوهُنَّا
إِلَيْهِمْ ☆

١١-عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تُنكِحُ الْمَرْأَةَ لِأَرْبَعَ

on account of her wealth, and on account of (the nobility of) her family, and her beauty, and on account of her character,⁸ so attain success with the one possessing nobility of character." (B. 67: 16.)

لِمَاهَا وَ لِحَسَبِهَا وَ جَاهَا وَ
لِدِينِهَا فَأَظْفَرَ بِذَاتِ الدِّينِ ☆

12 'Uqba said,
The Messenger of
Allāh, peace and blessings of Allah be on him, said :
"The conditions which
are most worthy that you
should fulfil are those
with which you legalize
sexual relations."⁹
(B. 54: 6.)

١٢- عَنْ عُقَبَةَ قَالَ رَسُولُ اللهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَقُ الشُّرُوطِ أَنْ تُوفِّرُوا
بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفِرْجَ ☆

13 Ibn 'Umar reported,
The Messenger of
Allāh, peace and blessings of Allah be on him, forbade
shighār; and shighār is
this that a man gives his
daughter in marriage to
another man on condition
that the latter shall give
his daughter in marriage
to him, neither of them
paying dowry.¹⁰ (B. 67: 29.)

١٣- عَنْ أَبْنَى عُمَرَ أَنَّ رَسُولَ اللهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الشَّعَارِ وَالشَّعَارُ
أَنْ يَزُوِّجَ الرَّجُلُ ابْنَتَهُ عَلَى أَنْ
يَزُوِّجَهُ الْآخَرُ ابْنَتَهُ لِيُسْبِّهَا
صَدَاقَ ☆

⁸ Religion, in contrast with the other three, builds character, and hence the word *din* carries the significance of *character* here.

⁹ Any conditions which the parties agree upon may be laid down in the marriage contract, so long as they are not against the law. For instance, it is stated that a woman shall not impose a condition requiring the divorce of her sister (B. 67: 54).

¹⁰ The dowry must be made over to the woman, and her father or guardian has no right to it. Hence shighār is forbidden.

14 'Ā'isha said,
The Messenger of
Allāh, peace and blessings of Allah be on him, said :

"Make the marriage publicly known, and perform it in mosques, and beat at it with *duff*.¹¹

(Tr-Msh. 13 : 3.)

15 'Abd Allāh said,
The Messenger of
Allāh peace and blessings of Allah be on him, taught us the marriage sermon (which is thus) :¹²

"All praise is due to Allāh; we beseech Him for help, and we ask for His protection, and we seek refuge in Him from the mischiefs of our souls; whomsoever Allāh guides, there is none who can lead him astray, and whomsoever Allāh finds in error, there is none to guide him;

١٤-عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَنُوا هَذَا النِّكَاحَ وَاجْلُوهُ فِي الْمَسَاجِدِ وَاضْرِبُو أَعْلَمَهُ بِالدُّفُوفِ ☆

١٥-عَنْ عَبْدِ اللَّهِ قَالَ عَلِمْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ خُطْبَةَ الْحَاجَةِ أَنَّ الْحَمْدَ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِهِ مِنْ شُرُورِ أَنفُسَنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلٌّ لَّهُ وَمَنْ يُضْلِلُ فَلَا هَادِيَ لَهُ

¹¹ *Duff* or *daff* is the *tambourine*, and the object of beating with *daff* at marriage is to make it publicly known. It also furnishes a kind of music.

¹² The *khutba* or sermon at marriage helps the publicity of the marriage, and serves the double purpose of sanctifying the marriage contract and informing the parties of their responsibilities. The three verses of the Holy Qur'an quoted in the sermon are 4 : 1 (a part), 3 : 101 and 33 : 70, 71. V. 4 : 1 runs thus :

and I bear witness that there is no god but Allāh and that Muhammad is His servant and His Messenger. 'O you who believe ! Be careful of your duty to Allāh, by Whom you demand one of another your rights, and to the ties of relationship ; surely Allāh watches over you.' 'O you who believe ! Be careful of your duty to Allāh with the care which is due to Him, and do not die unless you are Muslims.' 'O you who believe ! Be careful of your duty to Allāh and speak the right word ; He would put for

وَأَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهُدُ
أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ يَا
آيُهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ الَّذِي
تَسَاءلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ
كَانَ عَلَيْكُمْ رَقِيبًا يَا آيُهَا الَّذِينَ
آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا
عَوْنَى إِلَّا وَإِنْتُمْ مُسْلِمُونَ
يَا آيُهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ
قُولُوا قَوْلًا سَدِيدًا يُصْلِحَ لَكُمْ

"O people ! Be careful of your duty to your Lord, Who created you from a single being and created its mate of the same kind, and spread from these two many men and women ; and be careful of your duty to Allāh by Whom you demand one of another your rights and to the ties of relationship ; surely Allāh ever watches over you."

The whole of this verse may be recited instead of the part given in the hadīth. They all lay stress on carefulness to duty, and the person who delivers the sermon must expatiate on them to make the audience realize their import. The khutba is followed by iżāb and qubūl, i.e., the acceptance of the parties to the contract, and the amount of dowry is made publicly known. This is followed by a prayer by the whole gathering that the union may be blessed.

you your deeds into a right state and forgive you your faults; and whoever obeys Allāh and His Messenger, he indeed achieves a mighty success.' (AD. 12: 31.)

أَعْمَالَكُمْ وَ يَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَ
مَنْ يَطِعَ اللَّهَ وَ رَسُولَهُ فَقَدْ فَازَ
فَوْزًا عَظِيمًا ☆

16 Anas said, The Prophet, peace and blessings, of Allah be on him, saw women and children coming from an 'urus, so the Prophet, peace and blessings, of Allah be on him, stood up erect and said: "O Allāh! You are the most loved of all people to me." He said this three times.¹³

(B. 63 : 5.)

١٦- عَنْ أَنَسٍ قَالَ رَأَى النَّبِيُّ عَلَيْهِ السَّلَامُ النِّسَاءَ وَ الصِّبَّارَ مُقْبَلِينَ مِنْ عَرْسٍ فَقَامَ النَّبِيُّ عَلَيْهِ السَّلَامُ مُمْثَلًا فَقَالَ اللَّهُمَّ أَنْتَمْ مِنْ أَحَبِّ النَّاسِ إِلَيْهِ قَالَهَا ثَلَاثَ مَرَادِ ☆

17 'A'isha said, She conducted the bride to a man from among the Ansār. And the

١٧- عَنْ عَائِشَةَ أَنَّهَا زَفَّتْ امْرَأَةً إِلَى رَجُلٍ مِنَ الْأَنْصَارِ فَقَالَ

¹³ The nikāh was followed by a ceremony of conducting the bride to the bridegroom, called 'urus, at which people gathered together, and thus it received additional publicity. The hadīth further shows the Holy Prophet's deep love for women and children. As these women and children were from among the Ansār, the hadīth is narrated by Bukhārī in a chapter dealing with "the love of the Ansār."

Prophet of Allāh, peace and blessings of Allāh be on him, said, "O 'Ā'isha ! Why had you no music with you, for the Ansāt love music.¹⁴ (B. 67 : 64.)

بِنِي اللَّهِ مُبَشِّرٌ يَا عَائِشَةً مَا كَانَ
مَعَكُمْ لَهُوَ فَإِنَّ الْأَنْصَارَ يُعْجِبُهُمْ
اللَّهُوَ

18 Anas said, The Messenger of Allāh, peace and blessings of Allāh be on him, had Zainab conducted to him on the occasion of his marriage with her; so Umm Sulaim said to me, What ! if we send a present to the Messenger of Allāh, peace and blessings of Allāh be on him. I said to her, Do it. So she took dates and butter and cheese, and made a preparation mingling them in a cooking-pot, and sent me with it to him. And I went with it to him, and he said, "Place it (here¹⁵)."

(B. 67 : 65.)

١٨- عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ مُبَشِّرٌ
عَرْ وَسَا بِزَيْنَبَ فَقَالَتْ لِي امْ سُلَيْمَانَ
لَوْ أَهْدِيْنَا لِرَسُولِ اللَّهِ مُبَشِّرٌ هَدِيَّةً
فَقُلْتُ لَهَا أَفْعَلْتِ فَعَمَدَتْ إِلَى
عَرْ وَسَنْ وَأَقْطَعَ فَأَخْذَتْ حِيسَةً
فِي بُرْمَةٍ فَأَرْسَلَتْ بِهَا مَعِيَ إِلَيْهِ
فَأَنْطَلَقَتْ بِهَا إِلَيْهِ فَقَالَ
ضَعْفَهَا

¹⁴ The word used in the hadīth is *lahw*, which means a thing in which a man delights himself and which occupies him so as to divert him, and includes every diversion, pastime, sport or play. Here it means music.

¹⁵ Giving of presents at marriage is therefore in accordance with the Sunna

19 Anas said,
Zainab bint Jahsh was conducted as a bride to the Prophet, peace and blessings of Allah be on him, and bread and meat were served, and I was sent to invite people to the feast. A party came and had the meal, then went out; then another party came and had the meal and went out; I went on thus inviting until I could not find any one whom I should invite.¹⁸

(B. 65-33 : 8.)

20 Ibn 'Umar reported, The Messenger of Allāh, peace and blessings of Allah be on him, said :

"When one of you is invited to a marriage feast, he should go to it."

(B. 67 : 72.)

١٩- عن أنسٍ قال نبِيٌّ عَلَى النَّبِيِّ
عَلَيْهِ السَّلَامُ بِزَيْنَبَ ابْنَةِ جَحْشٍ بُخْرَ
وَ لَحْمٍ فَأَرْسَلْتُ عَلَى الطَّعَامِ
دَاعِيًّا فِي جَمِيعِ قَوْمٍ فَيَا كُلُونَ وَ
يَخْرُجُونَ مِمَّا يَجِدُونَ قَوْمٌ فَيَا كُلُونَ
وَ يَخْرُجُونَ فَدَعَوْتُ حَتَّى مَا
أَجَدُ أَهْدَى أَدْعُوهُ ☆

٢٠- عن ابن عمرٍ أَنَّ رَسُولَ اللهِ
عَلَيْهِ السَّلَامُ قَالَ إِذَا دُعِيَ أَهْدُوكُمْ إِلَى
الْوَلِيمَةِ فَلْيَأْتُهَا ☆

¹⁸ This feast is called *walima*, and it is given by the bridegroom when the bride has been conducted to him. It is said to be derived from *iltiyām* which means gathering together of two people.

21 Ibn 'Abbās said, carrying it back to the Prophet, peace and blessings of Allah be on him, (who) said:

"If one of you, when he goes in to his wife, should say, 'In the name of Allāh; O Allāh! Ward off from us the Devil and ward off the Devil from that which Thou grantest us, then offspring is decreed for them, it (the Devil) will not harm it."

(B. 4 : 8.)

22 Jābir said, We used to resort to 'azl¹ in the time of the Prophet, peace and blessings of Allah be on him, and the Qur'ān was then being revealed. (B. 67 : 97.)

23 Abū Sa'id said, We resorted to 'azl, then we asked the Messenger of Allāh, peace and blessings of Allah be on him, and he said :

"What ! Do you do it ?"
He said this thrice.

"There is no soul that is

"'Azl was a birth-control device. It originally means putting a thing aside or away, and with reference to sexual relations, *paulo ante emissionem (penem suum) extraxit, et extra vulvam semen emisit*. It is allowed when conception is likely to endanger the woman's life or impair her health."

٢١-عَنْ أَبْنَى عَبَّاسٍ يَبْلُغُ بِهِ النَّبِيُّ =

مَكْتُوبًا قَالَ لَوْ أَنَّ أَحَدَكُمْ إِذَا آتَى

أَهْلَهُ قَالَ بِسْمِ اللَّهِ الَّهُمَّ جَنِبْنَا

الشَّيْطَنَ وَ جَنْبِ الشَّيْطَانَ مَا

رَزَقْنَا فَقُضِيَ بَيْنَهُمَا وَلَدُهُ يَضْرُهُ ☆

٢٢-عَنْ جَابِرٍ قَالَ كُنَّا نَغْرِلُ عَلَى

عَهْدِ النَّبِيِّ مَكْتُوبًا وَالْقُرْآنُ يَنْزَلُ ☆

٢٣-عَنْ أَبِي سَعِيدٍ قَالَ

فَكُنَّا نَغْرِلُ فَسَأَلْنَا رَسُولَ اللَّهِ

مَكْتُوبًا فَقَالَ أَوْ أَنْكِرُ لِتَفْعُلُونَ ☆

قَالَهَا تَلَاقَنَا مَا مِنْ نَسَمَةَ كَائِنَةَ

to be till the day of Resurrection but it will come into life." (B. 67: 97.)

24 Abū Rāfi' said,
I saw the Messenger of Allāh, peace and blessings of Allah be on him, calling out *adhān* for prayer in the ear of Ḥasan ibn 'Ali, when Fāṭima gave birth to him.¹⁸

(Tr-Msh. 19: 3.)

25 Abū Mūsā said,
A son was born to me and I brought him to the Prophet, peace and blessings of Allah be on him. He named him Ibrāhīm, and he chewed a date and rubbed thereby his palate, and prayed for blessings for him and gave him back to me.¹⁹ (B. 71: 1.)

إِلَى يَوْمِ الْقِيَمَةِ إِلَّا هِيَ كَائِنَةٌ

٢٤-عَنْ أَبِي رَافِعٍ قَالَ رَأَيْتُ

رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ أَذْنَ فِي أَذْنِ

الْحَسَنِ بْنِ عَلَيِّ حِينَ وَلَدَتْهُ

فَاطِمَةُ بِالصَّلْوَةِ ☆

٢٥-عَنْ أَبِي مُوسَى قَالَ وُلَدَنِي

غُلَامٌ فَاتَّيْتُ بِهِ النَّبِيَّ عَلَيْهِ السَّلَامُ

فَسَمَّاهُ ابْرَاهِيمَ فَخَنَّكَهُ بِتَمَرَةٍ

وَدَعَالَهُ بِالْبَرَكَةِ وَدَفَعَهُ إِلَيْ☆

¹⁸ This is the first act with regard to a Muslim baby. The words of the *adhān* are repeated opposite the right ear, and the words of *iqāma* opposite the left. The latter is based on a report in the *Sharḥ al-Sunna*, showing that 'Umar ibn 'Abd al-'Aziz followed this practice. The practice is traced back to the Holy Prophet in the *Musnad* of Abū Ya'la. The utterance of words relating to the unity and greatness of Allāh in the ears of a new-born baby shows that the Holy Prophet was aware of the existence of the sub-conscious mind.

¹⁹ The Arabic word is *hannaka-hū*. The word *tahnik* is derived from *hanak* which means the interior of the upper part of the inside of the mouth, or the palate. The new-born baby is made to taste either a chewed date as in this case, or honey, by some elderly member of the family. The naming of the baby, the *tahnik* and a prayer for him are thus the sunna of the Holy Prophet.

26 Salmān ibn 'Āmir said,
I heard the Messenger
of Allāh, peace and blessings
of Allah be on him, say :

"In the case of the boy
is 'aqīqa, so pour blood for
him and remove from him
the uncleanness."²⁰

(B. 71 : 2.)

27 Umm Kurz said,
I heard the Messenger
of Allāh, peace and blessings
of Allah be on him, say :

"In the case of a boy,
two goats, and in the case
of a girl, one goat (should
be sacrificed.)"²¹

(Tr-Msh. 19 : 3.)

28 Ibn 'Abbās said,
The Messenger of
Allāh, peace and blessings
of Allah be on him, sacri-
ficed a ram each in the
case of Hasan and Husain.

(AD-Msh. 19 : 3.)

²⁰ The word 'aqīqa is derived from 'aqqa meaning he clave, split or cut; and 'aqqa 'an waladī-hī signifies he slaughtered as a sacrifice for his child a sheep or a goat (on the seventh day after the birth). This is called 'aqīqa, but the word is also applied to the hair, of a young one recently born, that comes forth on his head in his mother's belly, the hair being shaved on the seventh day. It is in reference to this that the Hadīth speaks of removing of uncleanness.

²¹ This is the general practice, but as the next hadīth shows, one goat suffices in the case of the boy as well. It is only for those who can afford.

٢٦-عَنْ سَلْمَانَ بْنِ عَامِرٍ قَالَ
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
مَعَ الْفَلَامِ عَقِيقَةً فَأَهْرَبَ يَقُولُ عَنْهُ
دَمًا وَآمِنْطُوا عَنْهُ الْأَذَى ☆

٢٧-عَنْ أُمِّ كَرْزِ قَالَتْ سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ يَقُولُ
عَنِ الْفَلَامِ شَاتَانٌ وَعَنِ الْجَارِيَةِ
شَاءَ ☆

٢٨-عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَقَ عَنِ الْخَسِنِ
وَالْخَسِينِ كَبَشًا كَبَشًا ☆

CHAPTER XXI

DIVORCE

1. "And if you fear a breach between the two, then appoint a judge from his people and a judge from her people; if they both desire agreement, Allah will effect harmony between them" (4 : 35).
2. "And if a woman fears ill usage or desertion on the part of her husband, there is no blame on them if they effect a reconciliation between themselves, and reconciliation is better.....And if they separate, Allah will render them both free from want out of His ampleness" (4 : 125-130).
3. "When you divorce women, divorce them for their prescribed time..... Do not drive them out of their houses, nor should they themselves go forth, unless they commit an open indecency" (65 : 1).
4. "And the divorced women shall keep themselves in waiting for three *qurū'*.....and their husbands have a better right to take them back in the meanwhile if they wish for reconciliation" (2 : 228).
5. "And when you have divorced women and they have ended their term of waiting, do not prevent them from marrying their husbands when they agree among themselves in a lawful manner" (2 : 232).
6. "Divorce may be pronounced twice; then keep them in good fellowship or let them go with kindness; and it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah; then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby.....Then if he divorces her, she shall not be lawful to him afterwards until she marries another husband; if he (too) divorces her, there is no blame on them if they return to each other if they think that they can keep within the limits of Allah" (2 : 229, 230).
7. "And if you wish to have one wife in the place of another and you have given one of them a heap of gold, take not from it anything; would you take it by slandering her and doing her manifest wrong?" (4 : 20).
8. "O you who believe! When you marry the believing women, then divorce them before you touch them, you have in their case no term which you should reckon" (33 : 49).

9. "So when they have reached their prescribed time retain them with kindness or separate them with kindness, and call to witness two just ones from among you" (65: 2).

10. "And for those of your women who have despaired of menstruation, if you have doubt, the prescribed time shall be three months, and of those too who have not had their courses; and as for the pregnant women, their prescribed time is that they lay down their burden" (65: 4).

Talq (lit., *undoing of a knot*), or dissolution of marriage, is permitted by Islām, but the right should be exercised under exceptional circumstances (hh. 1, 2). When differences arise between husband and wife, every effort should first be made for reconciliation, and private judges should be appointed for the purpose (v. 1). Divorce may be resorted to only if reconciliation cannot be effected (v. 2). The wife can claim a divorce for any good reason (vv. 2, 6; h. 2), even though there is no ill-treatment on the part of the husband (h. 3). The procedure laid down requires that divorce should be pronounced during the period of cleanness (h. 4), and must be followed by 'idda, a waiting period of three *qurū'*, about three months; and during this period the woman should remain in the house of her husband, and the parties may re-establish marital relations (vv. 3, 4). In the case of women who do not menstruate, the 'idda is three months, and in the case of pregnant women it lasts till delivery (v. 10). There is no 'idda when the divorce takes place before the parties have come together (v. 8). After the 'idda has passed away, the parties may remarry (v. 5). But the option for re-establishment of marital relations and remarriage is limited to two occasions. If the husband after benefiting of the permission on two occasions resorts to divorce a third time, the divorce becomes irrevocable, and reconciliation cannot be effected, nor can the parties remarry. An exception in this case is, however, made when the wife has married another husband and becomes eligible again for marriage through a divorce (v. 6), or any other reason. *Huldla* is an un-Islamic practice, and it was denounced by the Holy Prophet (h. 8). The dowry settled on the wife at the time of marriage cannot be taken back by the husband on divorce, unless the wife is guilty of adultery (v. 7), or she wants a divorce without any fault on the part of her husband (h. 3). The divorce must be pronounced in the presence of witnesses (v. 8; h. 9). Divorce should be pronounced only once; its utterance thrice on one occasion is un-Islamic (hh. 5, 6). The three divorces allowed are separate acts between which there must be an interval (h. 7). To give the wife option of freeing herself from the marital tie is not a divorce, unless the wife exercises the right (h. 10). The wife is considered to be divorced if the husband is *mafquḍ* (h. 11). Divorce also takes place when *lī'ān* is resorted to, but in this case the husband cannot claim the return of dowry (h. 12). If a man resorts to *īld'* (temporary cessation of marital relations), without naming a period, he is bound either to re-establish the normal relations after four months or to divorce the wife after the lapse of this period (h. 13).

1 Ibn 'Umar reported,
The Prophet, peace and blessings
of Allah be on him, said :

"With Allāh, the most detestable of all things permitted is divorce."

(AD. 13 : 3.)

2 Thaubān said,
The Messenger of Allāh, peace and blessings
of Allah be on him, said :

"Whatever woman asks for divorce from her husband without any harm, the sweet odour of paradise shall be forbidden to her."

(Ah. 5, 277.)

3 Ibn 'Abbās reported,
The wife of Thābit ibn Qais came to the Prophet, peace and blessings
of Allah be on him, and said, O Messenger of Allāh ! I do not find fault in Thābit ibn Qais regarding his

١-عَنْ أَبْنَى عُمَرَ عَنِ النَّبِيِّ ﷺ

قَالَ أَبْغَضُ الْخَلَالِ إِلَى اللَّهِ

عَزَّ وَجَلَ الطَّلاقُ ☆

٢-عَنْ ثَوْبَانَ قَالَ رَسُولُ

اللَّهِ عَزَّ وَجَلَهُ أَيُّمًا امْرَأَةً سَأَلَتْ

زَوْجَهَا الطَّلاقَ مِنْ غَيْرِ مَا بَأْسَ

فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ ☆

٣-عَنْ أَبْنَى عَبَّاسَ أَنَّ امْرَأَةً ثَابَتْ أَبْنَى

قَيْسَ أَتَتِ النَّبِيِّ ﷺ فَقَالَ يَارَسُولُ

اللَّهُ ثَابَتْ بْنُ قَيْسٍ مَا أَعْنَبَ عَلَيْهِ

¹ This hadīth shows that divorce should be resorted to only in cases of extreme hardship. A Muslim is required to face the difficulties of the married life, and to avoid disruption of family relations, so long as possible, turning to divorce only as a last resort.

² This hadīth recognises the right of the wife to demand a divorce, so much so that she may demand it even without any harm being caused to her, though she is told that in such a case she will displease God.

morals or faith, but I hate disbelief in Islām. The Messenger of Allāh, peace and blessings of Allah be on him, said: "Wilt thou return to him his orchard?" She said, Yes. So the Messenger of Allāh, peace and blessings of Allah be on him, said (to Thābit): "Accept the orchard and divorce her."³

(B. 68 : 12.)

4 Ibn 'Umar reported, He divorced his wife while she was menstruating. 'Umar mentioned this to the Messenger of Allāh, peace and blessings of Allah be on him; so the Messenger of Allāh, peace and blessings of Allah be on him, became displeased on account of this and said :

"He should take her back, then keep her until

³ In this case, the wife had no specific complaint against her husband, and there was neither desertion, nor ill-treatment. She said that she could not pull on with him, and her right to have a divorce was not refused. But she was required to return the orchard which the husband had given to her as dowry. This is technically called *khal'.* lit., *undoing of a knot.* The words *I hate disbelief in Islām* mean that she could not pull on with him as a faithful Muslim wife should; according to another version the words are *lā uṣqu-hū*, i.e., *I cannot bear him.*

فِي خُلُقٍ وَلَا دِينٍ وَلَكُنِي أَكْرَهُ
الْكُفَّارُ فِي الْأَسْلَامِ قَالَ رَسُولُ
اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
قَالَتْ نَعَمْ قَالَ رَسُولُ اللهِ صَلَّى
اَقْبَلَ الْحَدِيقَةَ وَ طَلَقَهَا تَطْلِيقَةً ☆

٤-عَنْ ابْنِ عُمَرَ أَنَّهُ طَلَقَ امْرَأَهُ
وَهِيَ حَائِضٌ فَذَكَرَ عُمَرُ لِرَسُولِ
اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ فَتَغَيَّبَ فِيهِ رَسُولُ اللهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ ثُمَّ قَالَ

لِمَ رَاجَعْهَا ثُمَّ يُمْسِكُهَا حَتَّى

she is clean, then menstruates and (again) becomes clean; if it then appears to him that he should divorce her, he should divorce her while she is in a clean condition, before he approaches her. This is the 'idda, as Allāh has commanded it."⁴

(B. 65 : 65.)

5 Ibn 'Abbās said,
The (procedure of) divorce in the time of the Messenger of Allāh peace and blessings of Allah be on him, in that of Abū Bakr and for two years in the caliphate of 'Umar ibn al-Khaṭṭāb, was that divorce uttered thrice (on one occasion) was considered as one divorce. Then 'Umar said, People have made haste in a matter in which there was moderation for them; so we may make it

تَطْهِيرٌ ثُمَّ تَحِيلٌ فَتَطْهِيرٌ فَإِنْ
بَدَأَهُ أَنْ يَطْلُقُهَا فَلَا يُطْلُقُهَا
ظَاهِرًا قَبْلَ أَنْ يَعْسُها فَتَلْكِيدُ الْعِدَةِ
كَمَا أَمْرَهُ اللَّهُ ☆

هـ عَنْ أَبْنَى عَبَّاسٍ قَالَ كَانَ
الْطَّلاقُ عَلَى عَهْدِ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ
وَأَبِي بَكْرٍ وَسَنْتَيْنِ مِنْ خِلَافَةِ
عُمَرَ بْنِ الْخَطَّابِ طَلاقُ الْثَلَاثَ
وَاحِدَةٌ فَقَالَ عُمَرُ إِنَّ النَّاسَ قَدْ
اسْتَعْجَلُوا فِي أَمْرٍ كَانَ لَهُمْ فِيهِ

⁴ This ḥadīth relates to procedure in the matter of divorce. It shows that divorce is not effective unless it is pronounced when the wife is clean. 'Idda, or the period during which a woman must wait before remarrying, is stated in v. 4 (2: 228) to be three qurū'. The word qurūl' is plural of qar' which signifies the entering from the state of cleanliness into a state of menstruation, and is in normal cases about four weeks.

take effect with regard to them. So he made it take effect with regard to them.⁶

(Ah. I, 314.)

6 Maḥmūd ibn Labīd said, The Messenger of Allāh, peace and blessings of Allah be on him. was informed about a man who divorced his wife, divorcing (her) three times together, so he stood up in displeasure and said :

" Is the book of Allāh being sported with while I am in your midst."

(Ns. 27 : 6.)

7 Rukāna ibn 'Abd Yazid reported,

He divorced his wife Suhaima thrice and informed the Prophet, peace and blessings of Allah be on him, about it and said, I call Allāh to witness that I intended only a single (divorce). The Messenger of Allāh, peace and blessings of Allah be on him, said :

اَنَّهُ فَلَوْ اَمْضَيْنَا هُمْ عَلَيْهِمْ فَامْضَاهُ
عَلَيْهِمْ ☆

٦-عَنْ مُحَمَّدِ بْنِ لَبِيدٍ قَالَ أَخْبَرَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ رَجُلٍ طَلَقَ
أَمْرَأَتَهُ ثَلَثَ تَطْلِيقَاتٍ جَمِيعًا
فَقَامَ غَضِبًا نُّمَّ قَالَ أَيْلُعبُ
بِكِتابِ اللَّهِ وَآنَا بَيْنَ أَظْهَرِ كُمْ☆

٧-عَنْ رُكَانَةَ بْنِ عَبْدِ يَزِيدٍ
طَلَقَ أَمْرَأَتَهُ سُهَيْمَةَ الْبَتَّةَ
فَأَخْبَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَلِكَ وَقَالَ
وَاللَّهِ مَا أَرَدْتُ إِلَّا وَاحِدَةً فَقَالَ

⁶ See note on h. 7.

"Dost thou call Allāh to witness that thou didst not intend but a single (divorce)?" He said, Yes, I call Allāh to witness that I did not intend but a single (divorce). So the Messenger of Allāh, peace and blessings of Allah be on him. returned her back to him, and he divorced her a second time in the time of 'Umar, and a third time in the time of 'Uthmān.* (AD. 13 : 13.)

رَسُولُ اللهِ عَلَيْهِ وَاللهُ مَا أَرَدْتَ
 إِلَّا وَاحِدَةً فَقَالَ رُكَانَةُ وَاللهُ مَا
 أَرَدْتَ إِلَّا وَاحِدَةً فِي دَهَا إِلَيْهِ رَسُولٌ
 اللَّهُ عَلَيْهِ فَطَلَقَهَا الثَّانِيَةَ فِي زَمَانِ
 عُمَرٍ وَالثَّالِثَةَ فِي زَمَانِ عُثْمَانَ ☆

* This *ḥadīth* and h. 5 show that divorce uttered on one occasion, whether uttered once or thrice—in fact, any number of times,—counts only as one divorce, and this was made clear by the Holy Prophet himself; while h. 6 shows that pronouncing divorce thrice on a single occasion is un-Islamic. Even the jurists call it *ṭalāq bid'i* (an innovation), but they consider it irrevocable in the terms of 2: 230; as these *ḥadīth* show, the Holy Prophet did not consider it such. The procedure of *ṭalāq* according to Islām is laid down clearly in the Holy Qur'ān. It is to be pronounced once while the woman is in a clean condition, and it is followed by a period of waiting, called the *'idda* (65: 1), during which the parties may be reconciled to each other, or after which the parties may marry each other again (2: 228, 232). Such a divorce, called a revocable divorce, may be pronounced twice (2: 229), the option for reconciliation or remarriage being with the parties; but if it is uttered a third time, it becomes irrevocable as laid down in 2: 230. 'Umar's object in making effective three divorces pronounced on one occasion (h. 5) was to warn the people that they would have to take the evil consequences of following an un-Islamic practice, but the result is just the contrary of what he intended. This *ḥadīth* shows that whenever a woman was divorced, whether the divorce was on that occasion pronounced once or thrice, it was a single act of divorce and revocable. Divorce became irrevocable only when two revocable divorces were first pronounced, hence the occasion for the third divorce spoken of in 2: 230 was a rare event.

8 Ali said,

The Messenger of Allāh, peace and blessings of Allah be on him, cursed the man who committed *halāla* and the one for whom *halāla* was committed.⁷ (Tr. 9 : 25.)

9 Muṭarrif reported,

'Imrān was asked about a man who divorced his wife then he had intercourse with her, and he did not call in witnesses on the occasion of the divorce, nor on taking her back. 'Imrān said, Thou divorcest against the Sunna and takest back against the Sunna ; have witnesses on the occasion of her divorce and on taking her back.⁸

(IM. 10 : 5.)

٨-عَنْ عَلَىٰ قَالَ إِنَّ رَسُولَ

اللهِ عَزَّلَهُ عَنِ الْخُلُلِ وَالْخَلْلِ لَهُ☆

٩-عَنْ مُطَرِّفِ أَنَّ عَمَّرَانَ سُئِلَ

عَنْ رَجُلٍ يُطْلِقُ امْرَأَتَهُ ثُمَّ يَقْعُ

بِهَا وَلَمْ يَشْهُدْ عَلَى طَلاقِهَا وَلَا عَلَى

رَجْعَتِهَا فَقَالَ عَمَّرَانُ طَلَقْتَ بَغْرِ

سَنَةً وَرَاجَعْتَ بَغْرِ سَنَةً اشْهُدْ

عَلَى طَلاقِهَا وَرَجْعَتِهَا☆

⁷ In pre-Islamic Arabia the divorce was pronounced thrice and was irrevocable, and remarriage between the parties required the wife to go through a temporary marriage with another husband who divorced her after having sexual connection with her. This practice was called *halāla* (lit., making a thing lawful). Without going through it, it was not lawful for the divorced pair to return to marital relations. Islam did not recognise temporary marriage (H. xx : 4), and therefore *halāla* was denounced. The marriage after an irrevocable divorce spoken of in 2:230 is quite different, being a perpetual marital tie.

⁸ As marriage is a public act, so is divorce ; it must be pronounced in the presence of witnesses.

10 'Ā'isha said,
The Messenger of
Allāh, peace and blessings of Allah be on him, gave us
option ; so we chose Allāh
and His Messenger ; this
was not reckoned for us as
anything.⁹ (B. 68 : 5.)

11 Ibn al-Musayyab said,
When a person is
found missing while fight-
ing, his wife shall wait for
one year.¹⁰ (B. 68 : 22.)

12 'Abd Allāh reported,
A man from among
the Anṣār accused his wife
of adultery ; so the Prophet
peace and blessings of Allah be on him, asked them
both to take an oath, then
he ordered them to be sep-
arated from each other.¹¹
(B. 68 : 27.)

١٠- عن عائشة قالت خيرنا رسول الله صلى الله عليه وآله وسلم فاخترنا الله ورسوله فلم يُعد ذلك علينا شيئاً ☆

١١- قال ابن المسمى إذا فُقدَ في الصيف عند القتال ربض امرأته سنة ☆

١٢- عن عبد الله أن رجلاً من الأنصار قدف امرأته فاحلفها
النبي صلى الله عليه وسلم فرق بينهما ☆

⁹ The wives of the Holy Prophet demanded certain comforts which in the later days of the Holy Prophet's life fell to the lot of Muslim women generally. Just then the Holy Prophet received a revelation telling him to give his wives the option of remaining with him without these comforts, or to have the material benefits and get themselves divorced. They chose the first alternative. This was not a divorce.

¹⁰ So that if no news of the husband is received within this period, the wife can marry. Imām Mālik holds the view that in all cases where the husband is *mafquḍ al-khabar*, the wife should wait for four years and may marry after this.

¹¹ The procedure of *hīān*, when a husband accuses the wife of adultery and there is no evidence, is laid down in the Holy Qur'an (24 : 6-9). The marital relation is in this case cut off. The dowry remains the wife's. (B. 68 : 53).

13 'Ibn Umar used to say, with respect to *ilā'* about which Allāh has spoken,

It is not lawful for any one after the prescribed time (of four months) has passed away, except that he should either keep (the wife) in good fellowship or resolve upon divorce.¹²

(B. 68 : 21.)

١٣-عَنْ ابْنِ عُمَرَ كَانَ يَقُولُ

فِي الْإِلَاءِ الَّذِي سَمِّيَ اللَّهُ لَا يَحِلُّ

لَأَحَدٍ بَعْدَ الْأَجَلِ إِلَّا أَنْ يَمْسِكَ

بِالْمَعْرُوفِ أَوْ يَغْرِمَ بِالظَّلَاقِ ☆



¹² *Ilā'* is spoken of in the Holy Qur'ān in the following words: "Those who swear that they will not go in to their wives should wait four months" (2 : 225).

CHAPTER XXII

BUYING AND SELLING

(*Buyū'*)

1. "Men shall have the benefit of what they earn, and women shall have the benefit of what they earn" (4 : 32).
2. "Do not devour your property among yourselves falsely except that it be trading by your mutual consent" (4 : 29).
3. "Men whom neither merchandise nor selling diverts from the remembrance of Allah" (24 : 37).
4. "And when the prayer has been ended, disperse abroad in the land and seek of Allah's bounty" (62 : 10).
5. "Give a full measure when you measure out and weigh with a fair balance" (17 : 35).

The Arabic word for trading is *bai'* which means both *buying* and *selling*. Every man must earn his own living (v. 1; h. 1) and every profession is, therefore, honourable, even that of the hewer of wood (H. xvi: 8). A man may follow any worldly pursuit that he likes but duty to Allah shall take precedence of all other duties (v. 3; h. 2). Among means of livelihood, trade occupies the most prominent place, the honest merchant being one of the righteous servants of Allah (v. 2; h. 3). The seller is required to be just in weighing (v. 5), generous in dealing (h. 4), giving respite even to those in easy circumstances and forgiving those in straitened circumstances (h. 5). If there is a defect in the thing sold, it must be made manifest to the purchaser (h. 6). Two kinds of sale prevalent before Islam, *munābadha* and *mulāmasa*, in which the purchaser was deprived of the occasion to examine the thing purchased, were made unlawful (h. 7). The taking of oaths in selling things is forbidden (h. 8). Special directions are given as to the sale of cereals, because they are the prime need of every man, rich or poor. They should be sold in the market so that they may be had at the price which the producer obtained (h. 9). Speculation in this prime need of humanity is disallowed, it being necessary that cereals shall be sold only after their possession has been obtained (h. 10). The withholding of cereals to raise their price artificially is prohibited (h. 11). *Najsh* or deceiving a purchaser through a third party offering a higher price is forbidden (h. 12), but auction or open sale to the highest bidder is allowed

(h. 13). Similarly enhancing the price of milch animals by leaving them unmilked before their sale is forbidden (h. 14). Advance prices or earnest money could be paid only when the measure or weight and time of delivery were definitely settled (h. 15). Immovable property, it is recommended, should only be sold if the seller intends investing money in other immovable property (h. 16). Trade in idols and in things which are forbidden as food, such as wine, swine and that which dies of itself, is disallowed (h. 17), but as there is an express direction that the skin of a dead animal should not be thrown away and advantage should be derived therefrom (h. 18), trade in it is evidently not prohibited, and the same rule may be followed in other things prohibited as food, such as the bones and fat of a dead animal, etc.

1 Miqdām reported,
The Messenger of

Allāh, peace and blessings of Allah be on him, said :

"No one eats better food
than that which he eats
out of the work of his
hand." ¹ (B. 34 : 15.)

2 Qatāda said,
People used to buy and
sell and carry on trade (in
goods), but when it was
the turn of a duty out of

١- عَنْ الْمِقْدَامِ عَنْ رَسُولِ

الله عَلَيْهِ السَّلَامُ قَالَ مَا أَكَلَ أَحَدٌ طَعَاماً

فَطُ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ

يَدِهِ

٢- قَالَ قَتَادَةَ كَانَ الْقَوْمُ يَتَبَاعِيْونَ

وَيَتَجَرَّوْنَ وَلَكِنَّهُمْ إِذَا نَابُوهُمْ حَقَّ

¹ The humblest work thus carries with it a dignity. *Bukhārī* mentions a number of professions in the headings of his chapters, such as that of meat-seller and butcher (B. 34 : 21), goldsmith (B. 34 : 28), blacksmith (B. 34 : 29), tailor (B. 34 : 30), weaver (B. 34 : 31), carpenter (B. 34 : 32); and mentions *hadīth* showing that they were looked upon as honourable by the Holy Prophet; those who followed them being treated on a basis of perfect equality with other members of Muslim society.

the duties imposed by Allāh, neither merchandise nor selling diverted them from the remembrance of Allāh, so that they performed their duty to Allāh (first).² (B. 34 : 8.)

3 Abū Sa'īd reported, The Prophet, peace and blessings of Allah be on him, said :

"The truthful, honest merchant is with the prophets and the truthful ones and the martyrs."³

(Tr. 12 : 4.)

4 Jābir reported, The Messenger of Allāh, peace and blessings of Allah be on him, said :

"May Allāh have mercy on the man who is generous when he buys and when he sells and when he demands (his due)."

(B. 34 : 16.)

5 Hudhaifa said, The Prophet peace and blessings of Allah be on him, said :

² Duty to God is thus placed higher than duty to self or duty to others.

³ The truthful, honest merchant works for the benefit of humanity, and thus finds a place with those righteous servants of God whose lives are devoted to the benefit of humanity.

مِنْ حُقُوقِ اللَّهِ لَمْ تُلْهُمْ تِجَارَةً وَلَا
بَيْعٌ عَنْ ذِكْرِ اللَّهِ حَتَّى يُودُوهُ

إِلَى اللَّهِ

٣- عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
قَالَ التَّاجِرُ الصَّادِقُ الْأَمِينُ مَعَ
النَّبِيِّنَ وَالصَّابِدِ يَقِينُ وَالشَّهِدَاءِ ☆

٤- عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ قَالَ رَحْمَ اللَّهُ رَجُلًا سَمِحَهُ
إِذَا بَاعَ وَإِذَا اشْتَرَى وَإِذَا اقْتَضَى ☆

٥- عَنْ حُذَيْفَةَ قَالَ قَالَ النَّبِيُّ

"The angels met the soul of a man from among those who were before you, (and) they said, Hast thou done any good? He said, I used to give respite to the one in easy circumstances and forgive one who was in straitened circumstances. So they forgave him." (B. 34 : 17.)

6 Hakim ibn Hizām said.

The Messenger of Allāh, peace and blessings of Allah be on him, said :

"The buyer and the seller have the option (of cancelling the contract) as long as they have not separated, then if they both speak the truth and make manifest,⁴ their transaction shall be blessed, and if they conceal and tell lies, the blessing of their transaction shall be obliterated."

(B. 34 : 19.)

عَنِ الْمَلَائِكَةِ رُوْحٌ رَجُلٌ
مَنْ كَانَ قَبْلَكُمْ قَالُوا أَعْمَلْتَ مِنْ
الخَيْرِ شَيْئًا قَالَ كُنْتَ اَنْظُرَ الْمُؤْسِرَ
وَأَنْجَاهُزْ عَنِ الْمُعْسِرِ ☆

٦-عَنْ حَكِيمِ بْنِ حَرَامٍ قَالَ قَالَ
رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ الْبَيْعَانُ بِالْخَيْرِ
مَا لَمْ يَتَفَرَّقَا أَوْ قَالَ حَتَّى يَتَفَرَّقَا
فَإِنْ صَدَقا وَبَيْنَا بُورَكَ هُمَا فِي
بَيْعَهُمَا وَإِنْ كَتَمَا وَكَذَّبَا مُحَقَّتٌ
بُرْكَةٌ بَيْعَهُمَا ☆

⁴ Any defect in the thing sold must be made manifest. In the case of a barter, both parties must do it.

7 Abū Sa'īd reported,
The Messenger of
Allāh, peace and blessings of Allah be on him, forbade
munābadha, and this was
the throwing of a person
his cloth in sale to another
before he examined it or
looked at it; and he for-
bade mulāmasa, and
mulāmsa was the touching
of a cloth without looking
at it.⁵ (B. 34 : 62.)

٧-عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ عَلَيْهِ وَسَلَّمَ نَهَا عَنِ الْمَنَابَذَةِ وَهِيَ طَرْحُ الرَّجُلِ ثُوبَهُ بِالْتَّيْسِعِ إِلَى الرَّجُلِ قَبْلَ أَنْ يَقْلِبَهُ أَوْ يَنْظُرَ إِلَيْهِ وَنَهَا عَنِ الْمَلَامَسَةِ وَالْمُلَامَسَةُ لَمَسُ الشَّوْبِ لَا يَنْظُرُ إِلَيْهِ ☆

8 Abū Huraira said,
I heard the Messenger
of Allāh, peace and blessings of Allah be on him, say :
“The taking of oaths
makes the commodities
sell, but it obliterates the
blessing (therein).”
(B. 34 : 26.)

٨-عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ عَلَيْهِ وَسَلَّمَ يَقُولُ الْخَلْفُ مُنْفَقَةً لِلسلْعَةِ مُمْحَقَةً لِلْبَرْكَةِ ☆

9 Ibn 'Umar reported,
They used to buy
cereals from the

٩-عَنْ أَبْنَى عُمَرَ أَنَّهُمْ كَانُوا

⁵ In pre-Islamic days *Munābadha* (from *nabdh*, to throw away) and *mulāmasa* (from *lams*, to touch) were two kinds of sale in which the purchaser had no occasion to examine the thing purchased.

camel-owners in the time of the Prophet, peace and blessings of Allah be on him, and he used to send to them a person who forbade them selling it where they purchased it, until it was brought to the place where cereals were sold.

(B. 34 : 49.)

10 Ibn 'Umar said, The Prophet, peace and blessings of Allah be on him, said :

"Whoever buys cereals, he shall not sell them until he obtains their possession." (B. 34 : 54.)

11 Ma'mar said, The Messenger of Allāh, peace and blessings of Allah be on him, said :

"Whoever withholds cereals that they may become scarce and dear, is a sinner." (M-Msh. 12 : 8.)

12 Abū Huraira said, The Messenger of Allāh, peace and blessings of Allah be on him, forbade

يَشْرُونَ الطَّعَامَ مِنَ الرَّكَابِ عَلَى
عَهْدِ النَّبِيِّ وَبِسْمِهِ فَيَبْعَثُ عَلَيْهِمْ
مَنْ يَمْنَعُهُمْ أَنْ يَبْعُوهُ حِيثُ
اَشْتَرُوهُ حَتَّى يَنْقُلُوهُ حِيثُ يَبْاعُ
الطَّعَامُ

١٠-عَنْ أَبْنَى عُمَرَ يَقُولُ قَالَ النَّبِيُّ

وَبِسْمِ اللَّهِ مَنْ ابْتَاعَ طَعَاماً فَلَا يَبْيَعُهُ
حَتَّى يَقْبَضَهُ

١١-عَنْ مَعْمَرٍ قَالَ قَالَ رَسُولُ

وَبِسْمِ اللَّهِ مَنْ احْتَكَرَ فَهُوَ خَاطِئٌ

١٢-عَنْ أَبِي هُرَيْرَةَ قَالَ نَهَى

* This is technically known as *ihtikār*, and it is resorted to by grain merchants to enhance the price of grain when it comes into their possession.

the dweller of the town selling for one coming from the desert, and (he said):

"Do not resort to *najsh*; and let not a man carry on a transaction against his brothers' transaction."

(B: 34 : 58.)

13 Anas reported, The Messenger of Allāh, peace and blessings of Allah be on him, purchased a piece of hair-cloth and a bowl, and he said:

"Who will buy this piece of hair-cloth and bowl?"

A man said, I take them for one dirham.

The Prophet, peace and blessings of Allah be on him, said: "Who will give more than one dirham? Who will give more than one dirham?"

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَبْيَعَ حَاضِرٌ
لِبَادٌ وَلَا تَنَاجِشُوا وَلَا يَبْيَعُ
الرَّجُلُ عَلَى بَيْعٍ أَخِيهِ ☆

عَنْ أَنَسِيْ أَنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَاعَ حَلْسًا وَقَدْحًا وَقَالَ
مَنْ يَشْتَرِي هَذَا الْحَلْسَ وَالْقَدْحَ
فَقَالَ رَجُلٌ أَخْذَتْهُمَا بِدِرْهَمٍ

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يُزِيدُ عَلَى
دِرْهَمٍ مِنْ زِيَادٍ عَلَى دِرْهَمٍ فَاعْطَاهُ

¹ *Najsh* (from *najasha*, he roused or pursued the game) means augmenting the price of an article of merchandise, not desiring to purchase it but in order that another might hear and augment in the same manner or outbidding in a sale in order that another might fall into a snare, the bidder himself not wanting the thing, or praising an article of merchandise simply to deceive another person (LL). Perfect honesty is thus enjoined in all business transactions. The first part of the ḥadīth aims at eliminating the commission agent who on account of his cleverness generally proves a curse to the simple villager or agriculturist, for whose protection the direction is particularly meant.

A man gave him two dirhams and bought them from him.⁸ (Tr. 12 : 10.)

14 Abū Huraira reported on the authority of the Prophet, peace and blessings of Allah be on him:

"Do not leave the camels and the goats unmilked,⁹ and whoever buys them after (they have been so left), he has the option of doing one of the two things when he milks them; if he pleases he may keep them and if he pleases he may give them back (to the owner) with a *sā'* of dates."

(B. 34 : 64.)

15 Ibn 'Abbās said, The Prophet, peace and blessings of Allah be on him, came to Madina, and they used to pay two and three years in advance for dates.¹⁰ So he said:

"He who pays in advance for a commodity, (he should do it) for a specified measure

رَجُلٌ دَرَهْمَيْنِ فَبَاعَهُمَا مِنْهُ ☆

١٤- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُنْصِرُ وَالْأَبْلَى وَالْغَنْمَ فَمَنْ
ابْتَاعَهَا بَعْدُ فَإِنَّهُ بِخَرْجِ النَّظَرِ بَنْ
بَيْنَ أَنْ يَحْتَلِبَهَا أَنْ شَاءَ امْسَكَ
وَأَنْ شَاءَ رَدَهَا وَصَاعَ تَمِّي ☆

١٥- عَنْ أَبْنَى عَبَّاسٍ قَالَ قَدِيمٌ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَهُمْ يُسْلِفُونَ
بِالنَّمَرِ السَّنَتَيْنِ وَالثَّلَاثَ فَقَالَ مَنْ
أَسْلَفَ فِي شَيْءٍ فَقَنِي كَيْلٌ مَعْلُومٌ

⁸ To sell a thing by auction is thus allowed.

⁹ This was a device by which the purchaser of a milch animal was deceived and induced to pay a higher price. Such a sale may be repudiated.

¹⁰ This was a kind of speculation, not trade in the proper sense, because the thing purchased did not exist.

and a definite weight to be delivered at a fixed time." (B. 35 : 2.)

16 Sa'id ibn Huraith said, The Messenger of Allāh, peace and blessings of Allah be on him, said :

"Whoever sells a house or a land yielding revenue, then he does not invest the price on a thing akin to it, he is not likely to be blessed therein."¹¹

(Ah. IV. 307.)

17 Jābir reported, He heard the Messenger of Allāh, peace and blessings of Allah be on him, say, while he was at Makka in the year of the conquest (of Makka) :

"Allāh and His Messenger have forbidden trade in wine and the dead (animals) and swine and idols." ¹² (B. 34 : 112.)

¹¹ It is due to neglect of this useful advice that immovable property is passing out of the hands of the Muslim community in India at a very fast pace. A Muslim is enjoined to meet his ordinary or extraordinary expenses out of his earnings or savings, and he must not sell his immovable property unless he intends to invest the price of it in acquiring similar property.

¹² Islam came to exterminate idolatry, and hence it could not allow trade in idols. As regards things forbidden as food, evidently a Muslim has nothing

وَوَزْنٌ مَعْلُومٌ إِلَى أَجَلٍ مَعْلُومٍ *

١٦-عَنْ سَعِيدِ بْنِ حُرَيْثَ قَالَ

قَالَ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ مَنْ بَاعَ دَارًا

أَوْ عَقَارًا فَلَمْ يَجْعَلْ ثَمَنَهَا فِي

مِثْلِهِ كَانَ قَنَاً أَنَّ لَا يُبَارِكَ لَهُ فِيهِ *

١٧-عَنْ جَابِرٍ أَنَّهُ سَمِعَ رَسُولَ

اللَّهِ عَلَيْهِ وَسَلَّمَ يَقُولُ عَامَ الْفَتْحِ وَهُوَ

مِكَةَ أَنَّ اللَّهَ وَرَسُولَهُ حِرْمَانٌ

الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ

وَالْأَصْنَامِ *

18 Ibn 'Abbās said, The Prophet, peace and blessings of Allah be on him, saw a dead goat which had been given to a maid of Maimūna out of zakāt. The Prophet, peace and blessings of Allah be on him, said: "Why did you not benefit by its skin?" They said, It was dead. He said: "Only the eating thereof is forbidden." ¹⁸ (B. 24 : 61.)

to do with them, and he cannot be allowed to carry them to other people. So far the words of the *hadīth* are quite in consonance with the spirit of Islam, which looks upon every profession as a service to humanity, besides being the means of earning a livelihood for a man. But here follow the words:

It was said, O Messenger of Allah! Inform us about the fat of the dead (animal); for, with it boots are rubbed and skins are greased and people light their lamps with it. He said: 'No! it is forbidden' (B. 34 : 112).

If this part of the *hadīth* is accepted as authentic, the question arises, Did the Holy Prophet mean to say that it was forbidden to Muslims that they should make use of the fat of the dead animal to light lamps or grease skins? This would mean that not only was the eating of the dead animal forbidden, but anything which formed part of it could not be used in any other way. This is nowhere stated in the Holy Qur'ān, where only the eating of certain things is forbidden. Moreover, the *hadīth* that follows, not only makes such use lawful but clearly makes it necessary (h. 18). When the Holy Prophet saw a dead goat with its skin on it, he said: "Why did you not benefit by its skin?" If it was necessary to benefit by the skin, why not by the bones or the fat, so long as they were not used for eating purposes? The Holy Prophet could not, therefore, say that it was unlawful to use any part of a dead animal whose flesh was forbidden, and this part of the *hadīth* cannot be accepted.

Imām Shāfi'i and others have interpreted this part as meaning that it was the trading in such things as fats that was forbidden, not their use. There is no reason in this. If the use of a certain thing is allowed for a certain purpose, trading in it cannot be forbidden if limited to that purpose. The Holy Prophet made it necessary that the skins of the animals whose flesh was forbidden should be made use of, but how could that be done if trading in it was prohibited? Evidently, there has been some misconception relating to the latter portion of the *hadīth*.

¹⁸ The words of the Holy Prophet make it clear that a thing which may not be eaten may be put to any other use.

١٨-عَنْ أَبْنَى عَبَّاسَ قَالَ وَجَدَ
الَّذِي مَكَلَ اللَّهُ شَاءَ مِيتَةً أَعْطَيْتَهَا
مَوْلَاهُ لَمْ يَمُونَهُ مِنَ الصَّدَقَةِ قَالَ
الَّذِي مَكَلَ اللَّهُ هَلَا اتَّفَعْتُمْ بِمَلَدَاهَا
قَالُوا إِنَّهَا مِيتَةٌ قَالَ أَغَارُمُ أَكُلُهَا ☆

CHAPTER XXIII

CULTIVATION OF LAND

(Al-harth wa-l-muzāra'a)

1. "Do they not consider that We drive the water to a land having no herbage, then We bring forth thereby seed produce of which their cattle and they themselves eat" (32 : 27).

2. "And He it is Who produces gardens (of vine), trellised and untrellised, and palms and seed-produce, of which the fruits are of various sorts, and olives and pomegranates, like and unlike" (6 : 142).

3. "Like seed produce that puts forth its sprout then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers" (48 : 29).

Harth is the tilling of land, and *muzāra'a* (from *zara'a*, he sowed the seed) is the making of a contract with another for labour on land to sow and till it for a share of its produce. The Holy Qur'an draws attention to the necessity of turning waste-land into gardens by making arrangements for watering it, and growing good crops (vv. 1-3). Hadith speaks of it as an act of great merit (h. 1), but it gives a warning at the same time that a people who give themselves up entirely to agriculture, neglecting other lines of their development, are not capable of great and glorious deeds (h. 2). Impetus is given to the cultivation of waste-land (h. 3). It is allowed to let to another person land for cultivation for a part of the produce (hh. 4, 5), or for money (h. 6), but it is at the same time recommended that a person who can afford it should give land rent-free to his poor brother (h. 7). A person having his land on a water channel is entitled to water his fields, but he must allow the water to pass on to others when his need is satisfied (h. 8). The digging of a well is an act of great merit (h. 9). A neighbour's right to land must be respected very scrupulously (h. 10).

1 Anas said,

1 The Messenger of

Allah, peace and blessings of Allah be on him, said:

"There is no Muslim

أَعْنَانِ أَنَسٍ قَالَ قَالَ رَسُولُ اللهِ

عَلَيْهِ السَّلَامُ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا

who plants a tree or
cultivates land, then there
eat of it birds or a man or
an animal but it is a charity
for him." (B. 41 : 1.)

أو يزرع زرعاً فيأكل منه

طير أو إنسان أو بهيمة إلا كان

له به صدقة ☆

2 It is reported about Abū Ummāma that he said, when he saw a plough and some other agricultural implement, I heard the Prophet, peace and blessings of Allah be on him, say : "This does not enter the house of a people but it brings ingloriousness with it." ¹ (B. 41 : 2.)

٢- عن أبي أمامة قال ورأى

سكة و شيئاً من آلة الحرث فقال

سبقت النبي عليهما السلام يقول لا يدخل

هذا بيت قوم إلا أدخله الذل ☆

3 'A'isha reported,
The Prophet, peace and blessings of Allah be on him, said :

"Whoever cultivates land which is not the property of any one has a better title to it."

(B. 41 : 15.)

٣- عن عائشة عن النبي عليهما السلام قال

من أعمش أرضاً ليست لأحد فهو

أحق ☆

¹ Bukhārī's heading of the chapter is "Warning against the consequences of engrossment with the implements of agriculture or going beyond the limit ordained." The hadīth, therefore, implies that a nation which gives itself up entirely to agriculture neglecting other lines of its development cannot rise to a position of glory.

4 Abū Ja'far said,
There was not in
Madīna any house of the
emigrants but they cul-
tivated (land) on one-third
and one-fourth (of the
produce) And 'Umar
employed people (for cul-
tivation) on condition that
if 'Umar supplied the seed
from his pocket, he should
have one-half (of the
produce), and if they
supplied the seed, they
should have such and such
a portion.² (B. 41 : 8.)

٤-عَنْ أَبِي جَعْفَرٍ قَالَ مَا بِالْمَدِينَةِ
أَهْلُ بَيْتٍ هَجَرَ إِلَّا زَرَعُونَ
عَلَى الثُّلُثِ وَالرُّبْعِ... وَعَامَلَ
عُمَرُ النَّاسَ عَلَى أَنْ جَاءَ عُمَرُ بِالْبَذْرِ
مِنْ عَنْدِهِ فَلَهُ الشَّطَرُ وَإِنْ جَاءُوا
بِالْبَذْرِ فَلَهُمْ كَذَا ☆

5 Ibn 'Umar reported,
The Messenger of
Allāh, peace and blessings of Allah be on him, granted
(the lands of) Khaibar to
the Jews on condition that
they worked thereon and
cultivated them and they
should have half of the
produce. (B. 41 : 11.)

٥-عَنْ أَبْنَى عُمَرَ أَنَّ رَسُولَ اللهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَى خَيْرَ الْيَهُودَ عَلَى أَنَّ
يَعْمَلُوهَا وَيَزْرَعُوهَا وَلَهُمْ شَطَرٌ
مَا نَخَرَجَ مِنْهَا ☆

6 Rāfi' reported,
They used to have land
cultivated in the time of

٦-عَنْ رَافِعٍ أَنَّهُمْ كَانُوا يَكْرُونَ

² This is technically called *mukhabra*, from *khābr* meaning information
see h. 7.

the Prophet, peace and blessings of Allah be on him, taking what grew on the water-courses or anything which the owner of the land reserved for himself. So the Prophet, peace and blessings of Allah be on him, forbade this. I (the reporter) said to Rāfi‘, How is it if it is done on payment of dīnārs and dirhams? Rāfi‘ said, There is no harm in taking dīnārs and dirhams. (B. 41 : 19.)

7 ‘Amr said,

I said to Tā‘ūs, Thou shouldst give up Mukhābra, for they say that the Prophet, peace and blessings of Allah be on him, forbade it. He said ,

Ibn ‘Abbās informed me that the Prophet, peace and blessings of Allah be on him, did not forbid this but he only said :

الْأَرْضَ عَلَى عَهْدِ النَّبِيِّ عَلَيْهِ السَّلَامُ مَا يَنْبُتُ عَلَى الْأَرْبَاعَاءِ أَوْ شَيْءٍ يَسْتَثْلِمُهُ صَاحِبُ الْأَرْضِ فَنَهَى النَّبِيُّ عَلَيْهِ السَّلَامُ عَنِ ذَلِكَ فَقُلْتُ لِرَافِعٍ فَكَيْفَ هِيَ بِالدِّينَارِ وَالدِّرْهَمِ فَقَالَ رَافِعٌ لَيْسَ بِهَا بَاسٌ بِالدِّينَارِ وَالدِّرْهَمِ ☆

8-عَنْ عَمْرٍ وَقَالَ قُلْتُ لَطَاؤُسُ لَوْ تَرَكْتَ الْمُخَابِرَةَ فَإِنَّهُمْ يَزْعُمُونَ أَنَّ النَّبِيَّ عَلَيْهِ السَّلَامُ نَهَى عَنْهُ قَالَ

أَخْبَرَنِي ابْنُ عَبَّاسٍ أَنَّ النَّبِيَّ عَلَيْهِ السَّلَامُ لَمْ يَنْهَ عَنْهُ وَلَكِنْ قَالَ أَنَّ يَمْنَحَ

"If one of you gives it as a gift to his brother, it is better for him than that he takes for it a fixed payment."³

(B. & M-Msh. 12 : 13.)

8 Abu Huraira reported, The Messenger of Allāh, peace and blessings of Allah be on him, said :

"Excess of water should not be withheld, arresting thereby the growth of herbage."⁴ (B. 42 : 2.)

9 The Prophet, peace and blessings of Allah be on him, said :

"Whoever digs the well of Rūma, for him is paradise." So 'Uthmān had it dug.⁵ (B. 62 : 7.)

أَحَدُكُمْ أَخَاهُ خَيْرٌ لَهُ مِنْ أَنْ
يَأْخُذَ عَلَيْهِ حِرْجًا مَعْلُومًا ☆

٨-عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُمْنَعُ فَضْلُ الْمَاءِ
يُمْنَعُ بِهِ الْكَلَّا ☆

٩-قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَحْفِرُ بَئْرًا
رُوْمَةً فَلَهُ الْحَنَةُ فَحَفَرَهَا
عَمَّنْ ☆

³ Evidently this was advice given to people who had vast tracts of land, which they could not manage to cultivate for themselves. It did not mean that land could not be let to a tenant.

⁴ Without water there would be no herbage; hence owners of land situated on water-courses were required to allow the flow of excess water to other people's land, or even to barren tracts which would thus become grass fields for cattle. Matters relating to irrigation are technically known as *musāqat* which literally means *giving to drink*.

⁵ The digging of a well is regarded as an act of the greatest merit. When the Holy Prophet came to Madina, the only well of sweet water there was the property of a Jew, and Muslims had to purchase drinking water from him. 'Uthmān thereupon bought the Rūma well, and made it *waqf*.

10 Ibn 'Umar said,
The Prophet, peace and
blessings
of Allah be
on him, said :

Whoever takes any part of land without having a right to it, he shall be, as a punishment for it, sunk down into earth on the day of resurrection to the depth of seven earths."*

(B. 46 : 13.)

١٠-عَنْ أَبْنَى عُمَرَ قَالَ قَالَ النَّبِيُّ

عَلَيْهِ السَّلَامُ مَنْ أَخَذَ مِنَ الْأَرْضِ شَيْئاً

بِغَيْرِ سَقْهٍ خُسْفَ بِهِ يَوْمُ الْقِيمَةِ

إِلَى سَبْعِ أَرْضِينَ ☆



* Muslims were thus required to be very scrupulous in the matter of other people's rights to land.

CHAPTER XXIV

MATTERS RELATING TO SERVICE

(*Ijāra*)

1. "My father invites thee that he may give thee remuneration for thy having watered for us" (28 : 25).
2. "The best of those that thou canst take into service is the strong one, the faithful one" (28 : 26).
3. "Allah commands you to make over trusts to those worthy of them" (4 : 58).
4. "Place me in authority over the treasures of the land, for I am a good keeper, knowing well" (12 : 55).
5. "He who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of resurrection" (3 : 160).

The word *ijāra* (from *ajr* meaning *reward*) signifies *compensation for work done*, or *wages paid by one man to another for service rendered*. The two basic rules laid down in this connection, both in the Holy Qur'an and the Hadīth, are that the servant shall do his work faithfully and to the best of his ability, and that the master shall pay him fully for the service rendered (vv. 1, 2). The officials of the government are placed in the category of servants, however high their position may be. The trust spoken of in v. 3 relates to the authority placed in the hands of such servants, as explained by the Holy Prophet (B. 3 : 2). Authority to rule must be placed in the hands of those who are fit to rule (v. 4). Unfaithfulness is severely condemned (v. 5).

Even such a service as the tending of goats is considered honourable, the Holy Prophet himself doing this work in his earlier days (ḥ. 1), and his companions did not disdain the work of a porter (ḥ. 2). The faithful servant carrying out the orders of his master is ranked with those who give charity (ḥ. 3). As conditions of different kinds of service must necessarily be different, the broad rule is laid down that the master and the servant—as well as all those who make a contract—are bound by the conditions of the contract of service (ḥ. 4). A Muslim can take a non-Muslim into his service (ḥ. 5), and he can also enter into the service of a non-Muslim (ḥ. 6). A man who renders a service in connection with the teaching of the Holy Qur'an is entitled to remuneration, as is any other person engaged for any kind of service (ḥ. 7), even a commission-

agent (ḥ. 8). The withholding of remuneration for service rendered is the gravest of sins (ḥ. 9). Unpaid remuneration may be invested in some profitable business, and the servant is entitled to all profits accruing thus (ḥ. 10). The greatest caution must be exercised in the choice of public servants (ḥ. 11). Such servants are only entitled to the remuneration paid by the state and they cannot accept gifts from the public (ḥ. 12). Misappropriation or dishonestly taking any part of the master's property is condemned in very strong terms (ḥ. 13).

1 Abū Huraira reported.
The Prophet, peace and blessings of Allah be on him, said :

"Allāh did not raise a prophet but he pastured goats."

His companions said,
And thou?

He said :

"Yes! I used to pasture them ^{*} for the people of Makka for some carats."¹

(B. 37 : 2.)

2 Abū Mas'ūd said,
When the Messenger of Allāh, peace and blessings of Allah be on him, commanded us to give in charity, one of us went to the market and carried a load for which he got a

١- عن أبي هريرة عن النبي ﷺ

قَالَ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا رَعَى الْفَنَمْ
فَقَالَ أَصْحَابُهُ وَأَنْتَ فَقَالَ نَعَمْ

كُنْتُ أَرْعَاهُمْ عَلَى قَرَارِيطٍ لَا هُلْكَةً

مَكَّةً ☆

٢- عن أبي مسعود قال كان

رَسُولُ اللَّهِ ﷺ إِذَا أَمْرَنَا بِالصَّدَقَةِ
انطَلَقَ أَحَدُنَا إِلَى السُّوقِ فَيَحَامِلُ

¹ Qarāf is the same as carat, but its weight is said to be four grains, a carat being $3\frac{1}{2}$ gr. It is in some parts a twenty-fourth, and in others a twentieth, part of a dinār. The word rā'a signifies both *he pastured the cattle* and *he ruled*. Looking after the welfare of animals is thus connected with devotion to the welfare of humanity.

mudd, and some of them
are millionaires to-day.

فِيُصِيبُ الْمَدْ وَ إِنَّ لِعَضُّهُمُ الْيَوْمَ

(B. 24 : 10.)

لِمَائَةَ آلَفَ ☆

3 Abū Mūsā reported that
the Prophet, peace and blessings
of Allah be on him. said :

"The faithful treasurer
who pays what he is
ordered with a willing
heart is one of those who
give charity." (B. 37 : 1.)

4 The Prophet, peace and
blessings
of Allah be
on him, said :

"Muslims shall be bound
by the conditions which
they make." (B. 37 : 14.)

5 'Ā'isha said,
The Messenger of
Allāh, peace and blessings
of Allah be on him. and
Abū Bakr employed a man
of the Bani Dil as a guide,
a clever man, and he fol-
lowed the religion of the

٣-عَنْ أَبِي مُوسَى قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

الْخَازِنُ الْأَمِنُ الدَّيْرُ يُؤْدِي مَا أُمِرَ

بِهِ طَيْبَةً نَفْسَهُ أَحَدُ الْمُتَصَدِّقِينَ ☆

٤-قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْلِمُونَ عِنْدَ

شُرُوطِهِمْ ☆

٥-عَنْ عَائِشَةَ قَالَتْ اسْتَأْجَرْ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُوبَكْرَ رَجُلًا

مِنْ بَنِي الدِّيلِ هَادِيًّا خَرَبَتَا وَهُوَ

* The direction contained in this hadīth is of a general nature and relates to all contracts, subject to the basic rule that no condition opposed to the law of Islām is valid. Bukhārī mentions this hadīth in the book entitled "Services" to show that the relation between master and servant is a contract in reality.

unbelieving Quraish, so they made over to him their riding camels and told him to come to them with their riding camels at the cave of Thaur after three nights, on the morning following the third night.³ (B. 37 : 4.)

عَلَى دِينِ كُفَّارٍ فُرِيشٍ فَدْفَعَا
إِلَيْهِ رَاحْلَتَهُمَا وَوَاعِدَاهُ غَارَ
ثَورٌ بَعْدَ ثَلَاثَ لَيَالٍ بِرَاحْلَتَهُمَا
صُبْحَ ثَلَاثَ ☆

6 Khabbāb said, I was a blacksmith in the days of ignorance, and I had a debt due from 'Āṣ ibn Wā'il. So I came to him demanding it. He said, I will not give it to thee until thou deniest Muḥammad. I said, I will not deny even if Allāh cause thee to die and thou art then raised to life.

(B. 34 : 29.)

٦-عَنْ خَبَابٍ قَالَ كُنْتُ قِبَلَةً
فِي الْجَاهِلِيَّةِ وَكَانَ لِي عَلَى الْعَاصِ
ابْنَ وَائِلَ دِينٌ فَاتَّيْتُهُ أَنْقَاضَاهُ
قَالَ لَا أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ
عَزَّلَ اللَّهُ فَقِلْتُ لَا أَكُفُّرُ حَتَّى يُمْتَكَ

اللهُ نَمَّ بَعَثَ ☆

* The *hadīth* relates to the Holy Prophet's flight to Madīna, and shows, along with h. 7, that either of the contracting parties in the relation of master and servant may be a non-Muslim.

7 Ibn 'Abbās said, reporting on the authority of the Prophet, peace and blessings of Allah be on him.:

"The most worthy of things for which you take a remuneration is the Book of Allāh."

And Ibn Sīrīn said . . . :

People paid remuneration for computing by conjecture the quantity of fruit.
(B. 37 : 16.)

8 Ibn Sīrīn saw no harm in the remuneration of the commission agent.

And Ibn 'Abbās said, There is no harm that one should say,

Sell this cloth for me and what thou obtainest over such and such an amount, it shall be for thee.

(B. 37 : 14.)

9 Abū Hurāira reported, The Prophet, peace and blessings of Allah be on him, said :

'Service rendered, of whatever kind it might be, brought a remuneration, and it made no difference that the service was rendered in connection with the Book of Allāh. For instance, a person who taught the Holy Qur'ān was entitled to remuneration: so was a person who wrote the Holy Qur'ān or did any other service in relation to the Holy Book.'

٧-قَالَ أَبْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ

أَحَقُّ مَا أَخْذَتُمْ عَلَيْهِ أَجْرًا كِتَابٌ

الله

وَقَالَ أَبْنُ سِيرِينَ

كَانُوا يُعْطَوْنَ عَلَى الْخَرْصِ ☆

٨-لَمْ يَرِدْ أَبْنُ سِيرِينَ بِأَجْرٍ

السَّمْسَارِ بَاسًا وَقَالَ أَبْنُ عَبَّاسٍ

لَا بَاسَ أَنْ يَقُولَ بِعْنَهُ هَذَا التَّوْبَةَ

فَإِذَا أَدَدْتَ عَلَى كَذَّا وَكَذَّا فَهُوَ لَكَ ☆

٩-عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

"Allāh says, There are three persons whose adversary in dispute I shall be on the day of resurrection : a person who makes a promise in My name then acts unfaithfully, and a person who sells a free person then devours his price, and a person who employs a servant and receives fully the labour due from him then he does not pay his remuneration.

(B. 34 : 106.)

10 Ibn 'Umar said,
I heard the Messenger of Allāh, peace and blessings of Allah be on him, say :

..... And the third man said, I employed labourers and I paid them their remuneration with the exception of one man—he left his due and went away. So I invested his remuneration in a profitable business until it

قالَ قَالَ اللَّهُ تَلِيْهَا أَنَا خَصْمُهُمْ يَوْمَ الْقِيَمَةِ رَجُلٌ أَعْطَى بِنْ ثُمَّ غَدَرَ وَرَجُلٌ بَاعَ حَرَّاً فَاكَلَ ثُمَّ نَهَى وَرَجُلٌ اسْتَأْجَرَ أَجْرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِ أَجْرَهُ ☆

١٠- عَنْ أَبْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ . . . وَقَالَ إِلَيْهِ اللَّهُمَّ أَنِي اسْتَأْجَرْتُ أَجْرَاءً فَاعْطِيهِمْ أَجْرَهُمْ غَيْرَ رَجُلٍ وَاحِدٍ تَرَكَ الدِّينَ لَهُ وَذَهَبَ فَشَرَّمْتُ أَجْرَهُ حَتَّى كَثُرَتْ مِنْهُ

became abundant wealth."⁵

(B. 37 : 12.)

11 Abū Mūsa said,
I went to the
Prophet, peace and blessings
of Allah be on him, and
with me were two men
from among the Ash'aris.
I said, I did not know that
they wanted to be taken
into service. He said :
"We do not or shall not
appoint a man who desires
to be so appointed."⁶

(B. 37 : 1.)

12 Abū Humaid said,
The Prophet, peace and
blessings
of Allah be
on him, appointed from
among the Azd, a man,
called Ibn al-Utbiyya, for
the collection of zakāt.
When he came, he said,
This is for you and this
was given to me as a gift.
He (the Prophet) said :

الأموال ☆

١١- عن أبي موسى قال أقبلتُ

إلى النبي عليه السلام ومعي رجلان من
الأشعريين فقلت ما علمت أنهما

يطلبان العمل فقال لن آؤلا

نستعمل على عملنا من أراده ☆

١٢- عن أبي حميد قال استعمل

النبي عليه السلام رجلا من الأزد يقال

له ابن الأتبية على الصدقة فلما

قدم قال هذا لك وهذا أهدى

⁵ This is part of a long hadīth, according to which three men were overtaken with a severe affliction from which God delivered them because of some good which each had done. The good in this case was that the man did not allow the due of a labourer to lie idle, and made over to him immense wealth instead of the paltry remuneration which he demanded.

⁶ This simply shows that the Holy Prophet made the best selection from among those whom he deemed to be fit for service, and would not take a man simply because he approached him while another did not. As v. 4 shows, it is not forbidden to ask for a certain service.

"He should have sat down in the house of his father or the house of his mother, then he should see whether a gift is given to him or not." ⁷ (B. 51 : 17.)

لَيْ قَالَ فَهَلَا جَلَسَ فِي بَيْتِ أَبِيهِ
أَوْ بَيْتِ أُمِّهِ فَيَنْظُرْ يَهْدِي لَهُ
آمَّ لَا ☆

13 Abū Huraira said,
The Prophet, peace and blessings of Allah be on him, stood up among us, and he spoke about dishonesty and he spoke of its enormity and spoke of the enormity of its commitment.

He said :
"I should not see any one of you on the day of resurrection, there being on his neck a goat bleating, there being on his neck a horse neighing, so he should cry out, O Messenger of Allāh ! come to my succour ; and I would say, I do not control aught for thee, I delivered the message to thee."⁸

(B. 56 : 189.)

١٣- عَنْ أَبِي هُرَيْرَةَ قَالَ قَامَ فِينَا
النَّبِيُّ عَلَيْهِ السَّلَامُ فَذَكَرَ الْفُلُولَ فَعَظَمَهُ
وَعَظَمَ أَمْرَهُ قَالَ لَا أَفَيْنَ أَحْدَكُ
يَوْمَ الْقِيَمَةِ عَلَى رَقْبَتِهِ شَاهَهَ
ثَغَاءَ عَلَى رَقْبَتِهِ فَرَسَ لَهُ حَمْمَةٌ
يَقُولُ يَا رَسُولَ اللَّهِ أَغْنَى فَأَقُولُ
لَا أَمْلُكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ ☆

⁷ A public servant cannot take anything as a gift. He is entitled only to his wages.

⁸ The mention of a horse is followed in the *hadīth* by the mention of a camel and that of gold and silver and billets in similar words. The condition described here relates to the resurrection, and hence it speaks of spiritual experience in physical terms, the significance being that every dishonesty, great or small, shall ultimately be brought to light and punished.

CHAPTER XXV

DEBTS AND MORTGAGE

1. "When you deal with each other in contracting a debt for a fixed time, write it down and let him who owes the debt dictate " (2 : 282).

2. "And if you are upon a journey and you do not find a scribe, then a security may be taken into possession " (2 : 283).

3. "Allah has allowed trading and forbidden usury " (2 : 275).

4. "And if the debtor is in straitness, then let there be postponement until he is in ease ; and if you remit it as alms it is better for you, if you knew " (2 : 280).

Lending and borrowing are a necessary condition in human transactions, and the rules relating to them are laid down in the Holy Qur'an. Every such transaction should be written down, and the writing should be dictated by the person who owes the debt (v. 1). This latter direction guards against injustice being done to the debtor. Mortgaging of property is also allowed (v. 2), but the apparent condition of being on a journey or there being no scribe is simply a statement of the difficulties under which it becomes a necessity. The carrying on of a trade and drawing profit therefrom is placed on a different footing from lending money on interest, the first being the fruit of labour while the latter leads to ease and inordinate love of wealth (v. 3). A debtor in straitened circumstances must be dealt with leniently, and if he is unable to pay, the debt should be remitted (v. 4).

Contracting debts was discouraged, and in his prayers the Holy Prophet sought refuge from being in debt as well as sin (h. 1). When a bier was brought to him and he was told that the dead one had died in debt and had left nothing for payment thereof, he refused to conduct the service personally until someone undertook the payment of his debt (h. 2). Contracting a debt when a man did not intend to pay it is denounced (h. 3), and the Holy Prophet's anxiety to pay his debts is shown in h. 4. Granting respite to a debtor and the remission of debt when the debtor is in straitened circumstances is recommended (H. xxii : 5). Payment in excess of the actual sum which a person owes is not interest; on the other hand, it is considered goodness (h. 5). Deferring payment by one who

has the means is condemned as unjust (h. 6), and may even be punished (h. 7). The Muslim state is required to pay the debts of those who contract debts due to need; it must even maintain uncared-for families (h. 8). Mortgaging of property as security for payment of debt is allowed, and the mortgagee is allowed to derive benefit from it (hh. 9, 10). The case of insolvency is dealt with in hh. 11, 12. Usury, even interest, is forbidden, but it is prophesied that a time would come when people generally would be involved in it (hh. 13-15).

1 'Ā'isha said,
The Messenger of
Allāh, peace and blessings
of Allah be on him, used to
pray, while saying prayers,
and to say:

"O Allāh! I seek refuge
in Thee from sin and from
being in debt."

Someone asked him,
How often dost thou, O
Messenger of Allāh! seek
refuge from being in debt.
He said:

"When a man is in debt
he speaks and tells lies,
and he promises and breaks
the promise." (B. 43 : 10.)

2 Salama reported.
A bier was brought to
the Prophet, peace and blessings
of Allah be on him,
that he may say funeral

١-عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو فِي الصَّلَاةِ
وَيَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ
الْمَأْمَنَةِ وَالْمَغْرِمِ فَقَالَ لَهُ قَائِلٌ
مَا أَكْثَرَ مَا تَسْتَعِدُ يَا رَسُولَ اللَّهِ
مِنَ الْمَغْرِمِ قَالَ إِنَّ الرَّجُلَ إِذَا
غَيْرِهِمْ حَدَّثَ فَكَذَبَ وَوَعَدَ
فَأَخْلَفَ ☆

٢-عَنْ سَلَمَةَ أَنَّ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى بِجَنَازَةً لِيُصَلِّي عَلَيْهَا فَقَالَ

prayers over it. He said : " Was he in debt ? " They said, No. So he said prayers over it. Another bier was brought to him and he said : " Was he in debt ? " They said, Yes. He said : " Say prayers over your companion." Abū Qatāda said, I will pay his debt, O Messenger of Allāh ! So he said funeral prayers over it.¹ (B. 39 : 3.)

3 Abū Huraira reported, The Prophet, peace and blessings of Allah be on him, said :

" Whoever contracts a debt intending to repay it, Allāh will pay it on his behalf,² and whoever

هَلْ عَلَيْهِ مِنْ دَيْنٍ قَالُوا لَا فَصَلِّ
عَلَيْهِ ثُمَّ أُتَّى بِجَنَازَةٍ أُخْرَى
فَقَالَ هَلْ عَلَيْهِ مِنْ دَيْنٍ قَالُوا نَعَمْ
قَالَ صَلُّوا عَلَى صَاحِبِكُمْ
قَالَ أَبُو قَتَادَةَ عَلَى دِينِهِ يَا
رَسُولَ اللَّهِ فَصَلِّ عَلَيْهِ ☆

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ
عَلَيْهِ السَّلَامُ قَالَ مَنْ أَخْذَ أَمْوَالَ النَّاسِ
وَمُؤْمِنِيهِ أَدَاءَهَا أَدَى اللَّهُ عَنْهُ وَمَنْ

¹ The Holy Prophet did not forbid the saying of funeral prayers over the bier of a person who was in debt. By refusing to say prayers himself, he wanted only to discourage the habit of contracting debts when one had not the means to pay. According to another version of the same hadīth (B. 38 : 3), the Holy Prophet said funeral prayers over a person who was in debt but who had left property from which the debt could be paid. As shown further on (b. 8), the Holy Prophet himself undertook the payment of the debts of those who died in debt, later on when the state treasury had the means to pay them.

² The significance is that Allāh grants him the means to pay it.

contracts a debt intending to waste it, Allah will bring him to ruin." (B. 43 : 2.)

4 Abū Dharr said,
I was with the Prophet,
peace and blessings of Allah be on him. When he saw (the mount) Uhud, he said :

"I do not like that this (mountain) should be turned into gold for me, then there should remain with me one dinār out of it beyond three days, except a dinār which I should keep for payment of a debt."

Then he said :

"The wealthier are the poorer except he who gives away wealth thus and thus, and they are very few." (B. 43 : 3.)

5 Jābir said,
I came to the Prophet,
peace and blessings of Allah be on him, while he was in the mosque ; so he said :

* To get more and more wealth becomes a passion with wealthy people, and this passion deprives them of the noblest human sentiments. Hence they are said to be the poorer. The narrator, while saying *thus and thus*, moved his hands right and left, to show that wealth must be given away liberally if one has the good fortune to possess it.

أَخْذَ يُرِيدُ أَنْلَافَهَا أَتَلَفَهُ اللَّهُ ☆

٤-عَنْ أَبِي ذَرٍ قَالَ كُنْتُ مَعَ

النَّبِيِّ عَلَيْهِ السَّلَامُ فَلَمَّا أَبْصَرَ يَعْنَى أَحَدًا

قَالَ مَا أُحِبُّ أَنَّهُ يُحَوِّلَ لِي ذَهَبًا

يُمْكِثُ عَنِّي مِنْهُ دِينَارٌ فَوْقَ

ثَلَاثَ الَّا دِينَارًا أُرْصَدَهُ لِدَنْ ثَمَّ

قَالَ إِنَّ الْأَكْثَرِينَ هُمُ الْأَقْلَوْنَ إِلَّا

مَنْ قَالَ بِالْمَالِ هَكَذَا وَهَكَذَا ☆

٥-عَنْ جَابِرٍ قَالَ أَتَيْتُ النَّبِيِّ

عَلَيْهِ السَّلَامُ وَهُوَ فِي الْمَسْجِدِ... فَقَالَ

"Say two rak'as of prayer." And he owed me a debt; so he paid it to me and gave me more (than was due).⁴ (B. 43 : 7.)

6 Abū Huraira said, The Messenger of Allāh, peace and blessings of Allah be on him, said :

"Delaying the payment of debt by a well-to-do person is injustice."

(B. 43 : 12.)

7 The Prophet, peace and blessings of Allah be on him, is reported to have said :

"Deferring payment by one who has the means to pay legalizes his punishment and his honour."⁵

(B. 43 : 13.)

8 Abū Huraira reported, The Prophet, peace and blessings of Allah be on him, said :

"Whoever leaves property, it is for his heirs; and whoever leaves a burden, it shall be our charge."⁶ (B. 43 : 11.)

⁴ Thus, if the debtor of his own free will gives more than what is due, it is not usury or interest.

⁵ The legalization of 'irdz (honour) is the using of harsh words, and that of 'uqūba (punishment) is imprisonment (B. 43 : 13). Thus it is only the rich man who can be sent to prison for refusing to pay his debt; regarding the man in straitened circumstances, the law of Islām is that recommended in H. xxii : 5— the debt should be remitted.

⁶ *Kall* (burden) includes both a family to maintain and debts to be paid. It is thus the Muslim state that is required to undertake both the maintenance uncared-for families and the payment of unpaid debts.

صَلَ رَكْعَتَيْنِ وَكَانَ لِّي عَلَيْهِ
دِينٌ فَقَضَانِي وَزَادَنِي ☆

٦-عَنْ أَبِي هُرَيْرَةَ يَقُولُ قَالَ

رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَطْلُ الغَنِيِّ ظُلْمٌ ☆

٧-وَ يُذَكِّرُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَئِنْ

الْوَاجِدِ يُحْلِلُ عَقْوَبَتَهُ وَ عَرْضَهُ ☆

٨-عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَرَكَ مَالًا فَلَوْرَتَهُ

وَ مَنْ تَرَكَ كَلًا فَالَّيْنَا ☆

9 'A'isha said,
The Prophet, peace and blessings of Allah be on him, bought food from a Jew for payment to be made at an appointed time, and he mortgaged for it a coat of mail made of iron.

(B. 43 : 1.)

10 Abū Huraira said,
The Messenger of Allah, peace and blessings of Allah be on him, said :

"The mortgaged animal may be used for riding, when it is mortgaged, on account of what is spent on it, and the milk of a milch animal may be drunk when it is mortgaged, and the expenditure shall be borne by him who rides (the animal) and drinks (the milk)."

(B. 48 : 4.)

٩-عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشترى طَعَامًا مِّنْ يَهُودِيَّ إِلَى أَجْلٍ وَرَهْنَهُ دَرْعًا مِّنْ حَدِيدٍ ☆

١٠-عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَفْقَتِهِ إِذَا كَانَ مَرْهُونًا وَ لَبَنَ الدَّرِّ يُشَرِّبُ بِنَفْقَتِهِ إِذَا كَانَ مَرْهُونًا وَ عَلَى الَّذِي يَرْكِبُ وَ يُشَرِّبُ النَّفْقَةَ ☆

¹ Hh. 9 and 10 show that the law relating to mortgage as laid down in the Holy Qur'an (v. 2) is not limited to cases when one is journeying or when there is no scribe. The law is a general one, the only limitation being that the property mortgaged shall be in the possession of the mortgagee. This hadith shows that when a person has to spend money on the thing mortgaged, he is entitled to derive benefit from it. Hence a house or land can be mortgaged subject to the condition that the possession shall be made over to the mortgagee who is entitled to live in the house or let it on hire, if he carries out the repairs, and to till the land and have the produce of it if he spends on it.

11 Abū Huraira said,
The Messenger of

Allāh, peace and blessings
of Allah be on him, said :

"Whoever finds his property itself with a man who has become insolvent, he has a greater right to it than others." (B. 43 : 14.)

12 Sa'īd ibn al-Musayyib said,

'Uthmān decided that whoever takes his due before a man becomes insolvent, it is his, and whoever recognises his property itself with an insolvent has a greater right to it.⁸

(B. 43 : 14.)

13 'Ā'iša said,
When the verses of the chapter *al-Baqara*, relating to usury, were revealed, the Prophet, peace and blessings
of Allah be on him, went forth to

١١-عَنْ أَبِي هُرَيْرَةَ يَقُولُ

فَالرَّسُولُ اللَّهُ عَلَيْهِ السَّلَامُ مَنْ أَدْرَكَ مَالَهُ

بَعْيَنِهِ عِنْدَ رَجُلٍ أَوْ اسْنَانٍ قَدْ

أَفْلَسَ فَهُوَ أَحْقَنْ بِهِ مِنْ غَيْرِهِ ☆

١٢-قَالَ سَعِيدُ بْنُ الْمُسِيْبِ قَضَى

عُثْمَانُ مَنْ اقْتَضَى مِنْ حَقِّهِ قَبْلَ أَنْ

يَفْلِسَ فَهُوَ لَهُ وَمَنْ عَرَفَ

مَتَاعَهُ بَعْيَنِهِ فَهُوَ أَحْقَنْ بِهِ ☆

١٣-عَنْ عَائِشَةَ قَالَتْ لَمَّا أُزْلِتَ

الْآيَاتُ مِنْ سُورَةِ الْبَقْرَةِ

فِي الرِّبْوَا نَرَجَ النَّبِيُّ عَلَيْهِ السَّلَامُ إِلَى

* The rules laid down in hh. 11, 12 are subject to the condition that there is no collusion.

the mosque and recited them to the people, then he forbade trading in intoxicating liquors.⁹

(B. 8 : 73.)

14 Jâbir reported, The Messenger of Allâh, peace and blessings of Allah be on him, cursed the usurer and the man who pays usury and the writer of the transaction and the two witnesses thereof and he said :

"They are alike."¹⁰

(M-Msh. 12 : 4.)

15 Abû Huraira reported, The Messenger of Allâh, peace and blessings of Allah be on him, said :

"A time will come over people when not a single person will remain who does not swallow down

الْمَسْجِدُ فَقَرَأْهُ عَلَى النَّاسِ
ثُمَّ حَرَمَ تِجَارَةَ الْخَمْرِ ☆

١٤-عَنْ جَابِرٍ قَالَ لَعْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَلَ الرِّبُوَا وَ مُوكَلَهُ وَ كَاتِبَهُ وَ شَاهِدَيْهِ وَ قَالَ هُمْ سَوَاءٌ ☆

١٥-عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيَاتِينَ عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى أَحَدٌ إِلَّا

⁹ Parts of the verses referred to here are quoted in the heading of this chapter (vv. 3, 4). In v. 3, it is stated that Allâh has allowed trade and forbidden usury, but as intoxicants were prohibited to Muslims, the Holy Prophet made it clear, when reciting this verse, that trade in intoxicants was also prohibited.

¹⁰ The Arabic word which is here translated as usury is *ribâ* (*an excess or addition*), and means *an addition over and above the principal sum that is lent* (LL), and thus includes both usury and interest. The Holy Qur'an compares the devourers of usury to those whom the Devil has prostrated by his touch (2 : 275).

usury, and if one does not swallow it, its vapour will overtake him." ¹¹

(AD-Msh. 12 : 4.)

أَكِلُ الرِّبُوَا فَإِنْ لَّمْ يَا كُلُّهُ أَصَابَهُ

منْ بُخَارِهِ ☆



indicating that usury leads to selfishness of the worst type. Islam aims at a co-operative system of trade and banking, so that the capitalist should share the profit as well as the loss of the borrower. The underlying idea in the prohibition of interest on money is that labour is a higher asset than money.

The *hadīth* quoted here condemns the payer of the usury and the scribe and the witnesses along with the usurer, because they abet the crime.

¹¹ This is a prophecy relating to the present time. Material civilization has at its culmination brought about a state of things when no transaction can be carried on without payment of interest.

CHAPTER XXVI

GIFTS

(*Hiba and Waqf*)

1. "As for him who gives (gifts) and guards against evil and accepts the best, We will facilitate for him the easy end" (92 : 5).
2. "Woe to the praying ones, who are unmindful of their prayers, who do good to be seen, and withhold small gifts" (107 : 4-7).

Hiba is the giving of a gift whether it is given to one who is in need or to a well-to-do person, and thus it differs from *sadaqa* which is meant only for the needy though they may be one's relatives. The giving of gifts (including charity) is praised (v. 1), while the withholding of small gifts is denounced as against the spirit of Islam (v. 2). Stress is laid on developing the spirit of brotherhood by the giving of gifts, great or small as one can find (h. 1, 2). Even a poor man may give a gift out of the charity he has received (h. 3). Compensation for a gift received is recommended (h. 4). The giving of a gift to one child would be an injustice to other children, and it is therefore not allowed (h. 5). A husband can give a gift to his wife and vice-versa (h. 6). A wife may give gifts out of the property she has received from her husband (h. 7). A joint gift may be given to more persons than one (h. 8), and a gift may be given out of joint property (h. 9). A gift may be given to, and received from, a non-Muslim (h. 10, 11). It is forbidden to take back what has once been given as a gift (h. 12). A gift for life is recognised subject to certain conditions (h. 13). Property may be dedicated as *waqf*, becoming thus inalienable, or as *waqf'ala-l-aulād* (h. 14). One who receives a gift or any other good from another must give expression to thanks (h. 15).

1 Abū Huraira reported.
The Prophet, peace and
blessings
of Allah be
on him, said :

"O Muslim women !
Let not a neighbour despise

أَعْنَى أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

قَالَ يَا نِسَاءَ الْمُسْلِمَاتِ لَا تَحْقِرْنَ

for her neighbour (a gift), even though it be the trotters of a goat."

(B. 51 : 1.)

2 'Ā'isha reported,
The Prophet, peace and blessings
of Allah be on him, said :

"Give gifts to one another, for gifts take away rancour."

(Tr-Msh. 12 : 17.)

3 Anas said,
Meat was brought to the Messenger of Allāh, peace and blessings
of Allah be on him, and it was said that it was given to Barīra as a charity. He said :

"For her it is a charity, and for us it is a gift."¹

(B. 51 : 7.)

4 'Ā'isha said,
The Messenger of Allāh, peace and blessings
of Allah be on him, used to accept a gift and to give a compensation for it.²

(B. 51 : 11.)

¹ Barīra was a freed slave-girl. She sent a gift to the Holy Prophet out of the charity she had received, and the Holy Prophet accepted it.

² It shows that the Holy Prophet taught the exchanging of gifts.

جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسِنَ شَاهِ ☆

٢-عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ

قَالَ تَهَادُوا فَإِنَّ الْهَدْيَةَ تُذَهِّبُ

الصَّغَافَانَ ☆

٣-عَنْ أَنَسٍ قَالَ أَتَى النَّبِيُّ ﷺ

بِلَحْمٍ فَقِيلَ تُصْدِقَ عَلَى بِرِيرَةَ

قَالَ هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدْيَةٌ ☆

٤-عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللهِ

ﷺ يَقْبِلُ الْهَدْيَةَ وَيُثِيبُ عَلَيْهَا ☆

5 Nu'mān said,

My father gave me a gift. 'Amra bint Rawāḥa said, I do not agree until thou make the Messenger of Allah, peace and blessings of Allah be on him, a witness. So he came to the Messenger of Allāh, peace and blessings of Allah be on him, and said: I gave a gift to my son from 'Amra bint Rawāḥa, and she has bidden me to make thee a witness, O Messenger of Allāh!

He said, "Hast thou given all thy sons the like of it"? He said, No. He said: "Be careful of your duty to Allāh and keep to justice between your children." So he returned and took back his gift.³ (B. 51 : 13.)

وَعَنِ النَّعْمَانَ يَقُولُ أَعْطَانِي
أَبِي عَطِيَّةَ قَالَتْ عَمَّرَةُ بْنَتْ
رَوَاحَةَ لَا أَرْضِي حَتَّى تُشَهِّدَ
رَسُولَ اللَّهِ مَكْلِلَتِي فَأَتَى رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ
فَقَالَ أَنِّي أَعْطَيْتُ ابْنِي مِنْ عَمَّرَةَ
بْنَتِ رَوَاحَةَ عَطِيَّةَ فَأَمْرَقْتَنِي أَنْ
أَشْهِدَكَ يَا رَسُولَ اللَّهِ قَالَ أَعْطَيْتَ
سَانِرَ وَلَدَكَ مِثْلَ هَذَا قَالَ لَا
قَالَ فَاتَّقُوا اللَّهَ وَاعْدُلُوا بَيْنَ
أَوْلَادِكُمْ فَرَجَعَ فَرَدَ عَطِيَّتَهُ ☆

³ Bukhārī relates this hadīth to show that having a witness when making a gift was a good practice. 'Amra was the mother, and it was her son who received the gift. The Prophet disallowed this gift, making it clear that all children should be treated alike.

6 Ibrāhīm said,

The giving of a gift by a man to his wife and by the wife to her husband is lawful.

And 'Umar ibn 'Abd al-'Azīz said, They cannot take back (the gifts).

(B. 51 : 14.)

٦- هَبَةُ الرَّجُلِ لِامْرَأَتِهِ وَالمرْأَةِ
لِزَوْجِهَا قَالَ إِبْرَاهِيمٌ جَائِزَةٌ وَ
قَالَ عُمَرُ بْنُ عَبْدِ الْغَفِيرِ لَا

يَرْجِعُانَ ☆

7 Asmā' said,

I said, O Messenger of Allāh ! I have no property except what Zubair⁴ gave to me ; can I give (it) as charity ?

He said :

"Do thou give charity (out of it) and do not withhold it, lest it be withheld from thee."

(B. 51 : 15.)

٧- عَنْ أَسْمَاءَ قَالَتْ قُلْتُ

يَارَسُولَ اللَّهِ مَالِيْ مَالٌ إِلَّا مَا

أَدْخَلَ عَلَى النَّبِيِّ فَاصْدِقُ قَالَ

اصْدِقِ وَلَا تُوْعِيْ فِيْوَعِيْ عَلَيْكَ ☆

8 Asmā' said to Qāsim ibn Muḥammad and Ibn Abī 'Atiq,

I inherited (some property) in Ghāba from

قَالَتْ أَسْمَاءَ لِلْقَاسِمِ بْنِ مُحَمَّدِ

وَابْنِ أَبِي عَتِيقٍ وَرِثْتُ اَعْنَ

⁴ Asmā' was Zubair's wife.

my sister 'Ā'isha, and Mu'āwiya offered me a hundred thousand for it; this is now for you both.⁵
(B. 51 : 22.)

9 The Prophet, peace and blessings of Allah be on him, and his companions gave as a gift to Hawāzin what they had gained from them in war and it was undivided.⁶

(B. 51 : 23.)

10 Abū Ḥumaid said, . . . The king of Aila sent a gift to the Prophet, peace and blessings of Allah be on him, a white mare, and he gave him to wear an over-garment.⁷
(B. 24 : 54.)

11 Asmā' said, My mother came to me in the time of the Messenger of Allah, peace and blessings of Allah be on him, and she was an idolatress. So I asked the Messenger of

أُخْتِي عَائِشَةَ بِالْغَابَةِ وَقَدْ أَعْطَانِي
بِهِ مُعاَوِيَةً مائَةَ آلْفٍ فَهُوَ لَكُمَاكَارَ☆

٩- قَدْ وَهَبَ النَّبِيُّ عَلَيْهِ السَّلَامُ وَاصْحَابُهُ
هُوَ اَوزَانَ مَا غَنَمُوا مِنْهُمْ وَ
هُوَ غَيْرُ مَقْسُومٍ ☆

١٠- عَنْ أَبِي حَمْيَدٍ . . . وَاهْدَى
مَلِكُ أَيْلَةَ لِلنَّبِيِّ عَلَيْهِ السَّلَامُ بَغْلَةً
بِضَاءَ وَكَسَاهُ بَرْدًا ☆

١١- عَنْ أَسْمَاءَ قَالَتْ قَدَمَتْ عَلَى
أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ
رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ فَاسْتَفْتَتْ رَسُولَ اللَّهِ

⁵ This is the case of a gift to two (or more) persons jointly.

⁶ A gift may thus be given out of one's share in undivided property.

⁷ This was a gift from a non-Muslim.

Allāh, peace and blessings of Allah be on him. I said, She is not inclined (to Islām), may I do good to her? He said, "Yes; do good to thy mother." ⁸
(B. 51 : 29.)

12 Ibn 'Abbās said, The Prophet, peace and blessings of Allah be on him, said :

"The man who takes back what he has gifted is like one who returns to his vomit." (B. 51 : 30.)

13 Jābir said, The Prophet, peace and blessings of Allah be on him, decided in the matter of 'umrā that it is for him to whom it has been gifted.⁹ (B. 51 : 32.)

عَلَيْكُمْ قُلْتُ وَ هِيَ رَاغِبَةٌ فَأَفَاصِلُ

أُمِّي قَالَ نَعَمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ أَمْكَ

١٢- عَنْ أَبْنَى عَبَّاسَ قَالَ قَالَ

النَّبِيُّ عَلَيْهِ السَّلَامُ الْعَائِدُ فِي هَبَتِهِ كَالْعَائِدِ

فِي قِيَمِهِ

١٣- عَنْ جَابِرٍ قَالَ قَضَى النَّبِيُّ عَلَيْهِ السَّلَامُ

بِالْعُمْرِ أَنَّهَا لِمَنْ وَهَبَتْ لَهُ

⁸ This was the case of a gift being given to a non-Muslim.

⁹ 'Umra (from 'amara, he lived) was a pre-Islamic transaction, a man's assigning to another a house for the life of the latter, so that when he died the property reverted to the heirs of the assignor.

A similar transaction was rugbā (from raqaba, he waited), by which a man assigned to another a house on condition that if the assignor died first, the house became the property of the assignee, and if the assignee died first, the house reverted to the assignor, as if each waited for the death of the other. *Bukhāri* does not speak of rugbā which, according to the best opinion, is not allowed in Islām. With regard to 'umra, it is agreed that when it is expressly stated that the property shall pass to the heirs of the assignee or when no condition is laid down, it shall be a gift in all respects and shall not revert to the assignor; but when an express condition is laid down that on the death of the assignee it shall revert to the assignor or his heirs, there are two opinions; firstly, that the transaction shall take effect in accordance with the condition laid down, as if it were a loan; and secondly, that it shall be looked upon as a gift, the condition being dealt with as illegal and unenforceable.

14 Ibn 'Umar reported, 'Umar ibn al-Khattāb got land in Khaibar; so he came to the Prophet, peace and blessings of Allah be on him, to consult him about it. He said, O Messenger of Allāh! I have got land in Khaibar than which I have never obtained more valuable property; what dost thou advise about it? He said: "If thou likest, make the property ~~itself~~ to remain inalienable, and give (the profit from) it in charity." So 'Umar made it a charity on the condition that it shall not be sold, nor given away as a gift, nor inherited, and made it a charity among the needy and the relatives and to set free slaves and in the way of Allāh and for the travellers and to entertain guests, there being no blame on him who managed it if he

٤-عَنْ أَبْنَى عُمَرَ أَنَّ عُمَرَ ابْنَ
الْخَطَابَ أَصَابَ أَرْضًا بِخَيْرَ
فَأَتَى النَّبِيَّ عَلَيْهِ السَّلَامُ يَسْتَأْمِرُهُ فِيهَا فَقَالَ
يَا رَسُولَ اللَّهِ إِنِّي أَصَبَتُ أَرْضًا
بِخَيْرٍ لَمْ أُصِبْ مَالًا قَطُّ أَنْفَسَ
عَنِّي مِنْهُ فَمَا تَأْمُرُ بِهِ قَالَ انْ
شَتَّ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ
بِهَا قَالَ فَتَصَدَّقَ بِهَا عُمَرُ أَنَّهُ لَا
يُبَاعُ وَلَا يُوَهَّبُ وَلَا يُورَثُ وَ
تَصَدَّقَ بِهَا فِي الْفَقَرَاءِ وَفِي الْقُرْبَانِ
وَفِي الرِّقَابِ وَفِي سَبِيلِ اللَّهِ وَ
أَبْنِ السَّبِيلِ وَالضَّيْفِ لَا جُنَاحَ

ate out of it and made (others) eat, not accumulating wealth thereby.¹⁰

(B. 54 : 19.)

15 Usāma said, The Messenger of Allāh, peace and blessings of Allah be on him, said :

"To whomsoever good is done and he says to the doer of it, May Allāh reward thee, he has done his utmost in praising."¹¹

(Tr-Msh. 12 : 17.)

عَلَى مَنْ وَلَيْهَا أَنْ يَأْكُلَ مِنْهَا
بِالْمَعْرُوفِ وَيُطْعِمَ غَيْرَ مُتَمَولٍ☆

١٥- عَنْ أُسَامَةَ قَالَ قَالَ رَسُولُ اللهِ
عَلَيْهِ السَّلَامُ مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ
فَقَالَ لِفَاعِلِهِ جَزَّاكَ اللَّهُ خَيْرًا
فَقَدْ أَبْلَغَ فِي الْثَنَاءِ☆

¹⁰ The case cited in this hadīth is known as *waqf* (from *waqafa*, he stood still or stopped). The property, generally immovable, is in this case not allowed to be sold or otherwise disposed of, only the profits accruing therefrom are dedicated to charitable purposes. But as in this case the relatives are included among those who share in the profits though they may not be needy, it has become the basis for what is more particularly known as *waqf 'ala-l-aulād*, i.e., a *waqf* for the benefit of a man's children. The property is made inalienable and cannot be divided among the heirs, and the profits from it are spent for the benefit of the children, though a part must necessarily be for charitable objects.

¹¹ *Jazāka-l-lāh* (may Allāh reward thee) is the best form of thanking a man for any benefit or gift received from him. It is both an expression of thankfulness to him and a prayer for him, and it is the common form in which a Muslim thanks another.

CHAPTER XXVII

WILLS AND INHERITANCE

1. "Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty incumbent upon the righteous" (2 : 180).

2. "O you who believe! Call to witness between you, when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you" (5 : 106).

3. "Allah enjoins you concerning your children: the male shall have the equal of the portion of two females ; if there are more than two females, they shall have two-thirds of what he has left, and if there is one, she shall have the half ; and as for his parents, each of them shall have the sixth of what he has left if he has a child ; but if he has no child and only his two parents inherit from him, then his mother shall have the third ; but if he has brothers, his mother shall have the sixth after the payment of any bequest he may have bequeathed or a debt.....And you shall have half of what your wives leave if they have no child ; but if they have a child, you shall have the fourth of what they leave after payment of any bequest they may have bequeathed or a debt ; and they shall have the fourth of what you leave if you have no child ; but if you have a child, they shall have the eighth of what you leave after payment of any bequest you may have bequeathed or a debt ; and if a man or a woman having no children leaves inheritance, and he (or she) has a brother or a sister, each of them two shall have the sixth ; but if they are more than that, they shall be sharers in the third, after payment of any bequest that may have been bequeathed or a debt that does not harm others" (4 : 11, 12).

Every man who owns property is required to make a will (*wasiyya*) (v. 1 ; h. 1) which should be properly witnessed (v. 2). The will was ordained especially for charitable purposes and limited to one-third of the property (h. 2), the heirs receiving specified portions (v. 3 ; h. 9), no will being allowed in

their favour (ḥ. 3). Giving away property to needy relatives is a charitable object (ḥ. 4).

If there is a debt due from the testator for which his property is responsible, the debt shall be paid before the execution of the will (ḥ. 5). Muslims were not allowed to inherit from non-Muslims and vice-versa, the two being then at war with each other (ḥ. 6). Prophets leave no inheritance, (ḥ. 7).

If anything remains after giving away the appointed portions, it goes to the nearest male relative (ḥ. 8). Ḥḥ. 9-11 cite certain cases of inheritance as decided by the companions of the Holy Prophet. When there are no near relatives, inheritance goes to the nearest great grand ancestor's descendants, even to a freed slave; in the last resort, when no claimant is found, it goes to the Muslim state or the Muslim community (ḥḥ. 12-14). A child born crying is considered a person who can inherit or be inherited though he may die immediately afterwards (ḥ. 15). A man who murders another cannot inherit from him (ḥ. 16). An illegitimate child cannot inherit or be inherited (ḥ. 17)

1 Ibn 'Umar reported,
The Messenger of Allāh,
peace and blessings of Allah be on him, said :

"It is not right for a Muslim who has property regarding which he must make a will that he should sleep for two nights (consecutively) but that his will should be written down with him.

(B. 55: 1.)

2 Sa'd ibn Abi Waqqāṣ said,
The Messenger of Allāh,
peace and blessings of Allah be on him, used to visit me at Makka, in the year of the Farewell pilgrimage, on account of (my) illness which had become very

اَعْنَبْ اَبْنِ عُمَرَ اَنَّ رَسُولَ اللَّهِ
عَلَيْهِ السَّلَامُ قَالَ مَا حَقُّ اَمْرِيٍّ مُسْلِمٍ
لَهُ شَيْءٌ يَوْصِي فِيهِ بَيْتَ لِيلَتَيْنِ
اَلَا وَ وَصِيتَهُ مَكَاتِبَةٌ عَنْهُهُ ☆

٢-عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ
قَالَ كَانَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ يَعُودُنِي
عَامَ حَجَّةَ الْوَدَاعِ مِنْ وَجْهِ اَشْتَدَّ

severe. So I said, My illness has become very severe and I have much property and there is none to inherit from me but a daughter, shall I then bequeath two-thirds of my property as a charity? He said, "No". I said, Half? He said, "No". Then he said :

"Bequeath one-third and one-third is much, for if thou leavest thy heirs free from want, it is better than that thou leavest them in want, begging of (other) people; and thou dost not spend anything seeking thereby the pleasure of Allāh but thou art rewarded for it, even for that which thou puttest into the mouth of thy wife."¹

(B. 23 : 36.)

بِيْ فَقْلُتُ اتَّىْ قَدْ بَلَغَ بِيْ مِنَ الْوَجَعِ
وَ آنَا ذُوْ مَالٍ وَ لَا يَرْثِيَ إِلَّا
ابْنَةً لِيْ أَفَاتَصِدُ بِشَلْثَىْ مَالِيْ
قَالَ لَا فَقْلُتُ فَالشَّطَرُ فَقَالَ لَا مُمْمَمْ
قَالَ الْثُلُثُ وَ الْثُلُثُ كَبِيرٌ أَوْ كَثِيرٌ
إِنَّكَ أَنْ تَذَرَّ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ
مِنْ أَنْ تَذَرَّهُمْ عَالَةً يَتَكَفَّفُونَ
النَّاسَ وَ إِنَّكَ لَنْ تُنْفِقْ نَفْقَةً
تَبْتَغِيْ بِهَا وَ جَهَ اللَّهُ إِلَّا أُجْرَتَ
بِهَا حَتَّىْ مَا تَجْعَلُ فِيْ فِيْ أَمْرَكَ ☆

¹ Sa'd later rose to prominence under 'Umar as the conqueror of Persia. The incident related here took place in the 10th year of Hijra, as the mention of the Farewell pilgrimage shows. This shows conclusively that the order to make a bequest, as laid down in 2 : 180, was never abrogated. The *hadīth* further shows that the will was prescribed especially for charitable objects, and therefore only one-third of the property could be disposed of by will, so that the heirs may not be deprived altogether.

3 Abū Umāma said, I heard the Messenger of Allāh, peace and blessings of Allah be on him, say in his sermon in the Farewell pilgrimage: "Surely Allāh has given to every one entitled to anything his due, therefore there shall be no bequest for one who inherits."³

(AD-Msh. 12 : 20.)

4 Anas reported, The Messenger of Allāh, peace and blessings of Allah be on him, said to Abū Talḥa :

"Give it to the needy from among thy near relatives." So he gave it to Ḥassān and Ubayy ibn Ka'b, and they were nearer to him than myself.⁴ (B. 55 : 10.)

³ As the shares of the heirs are fixed by the Holy Qur'ān, a will in favour of the heirs would practically be an annulment of that injunction. If, however, the heirs agreed, there would be no objection to a testator disposing of his property in a particular manner.

⁴ Abū Talḥa had certain property which he wanted to devote to charitable objects. The Holy Prophet advised him to give it to his own needy relatives who were not entitled to receive anything as heirs.

٣-عَنْ أَبِي أُمَّامَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي خُطْبَتِهِ عَامَ حَجَّةَ الْوَدَاعِ إِنَّ اللَّهَ قَدْ أَعْطَى كُلَّ ذِيْ حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ

لَوَارِثَ

٤-عَنْ أَنَسِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَبِي طَلْحَةَ اجْعَلْهَا لِفَقِيرٍ أَقَارِبَكَ فَجَعَلَهَا لِحَسَانَ وَأَبِي ابْنِ كَعْبٍ . . . وَكَانَا أَقْرَبَ إِلَيْهِ مُنْتَهِيَّ

منِي

5 It is mentioned that the Prophet, peace and blessings of Allah be on him, ordered the debt to be paid before the execution of the will.⁴ (B. 55 : 9.)

6 Usāma reported, The Prophet, peace and blessings of Allah be on him, said :

"The Muslim does not inherit from the unbeliever, nor does the unbeliever inherit from the Muslim."⁵

(B. 85 : 25.)

7 'A'isha reported, When the Messenger of Allah, peace and blessings of Allah be on him, died, the wives of the Prophet, peace and blessings of Allah be on him, intended sending 'Uthmān to Abū Bakr, demanding their share of inheritance. 'A'isha said, Did not the Messenger of Allah, peace and blessings of Allah be on him, say :

"We are not inherited; whatever we leave is a charity."

(B. 85 : 2.)

هـ يـذـكـر أـنَّ النـبـيَ عـلـيـهـ الـسـلـمـ قـضـى

بـالـدـيـن قـبـل الـوـصـيـة ☆

ـعـنْ أـسـامـةَ أـنَّ النـبـيَ عـلـيـهـ الـسـلـمـ قـالـ

لـأـيـرـثـ الـمـسـلـمـ الـكـافـرـ وـلـأـكـافـرـ

مـسـلـمـ ☆

ـعـنْ عـائـشـةَ أـنَّ أـزـوـاجـ النـبـيَ

عـلـيـهـ الـسـلـمـ حـيـنـ تـوـقـيـتـ رـسـوـلـ اللـهـ عـلـيـهـ الـسـلـمـ

أـرـدـنـ أـنـ يـعـثـنـ عـمـانـ إـلـىـ آـيـ

بـكـرـ يـسـالـنـهـ مـبـرـأـتـهـ فـقـالـتـ عـائـشـةـ

لـأـلـيـسـ قـالـ رـسـوـلـ اللـهـ عـلـيـهـ الـسـلـمـ لـأـ

نـورـثـ مـاـ تـرـكـنـا صـدـقـةـ ☆

⁴ The debts take precedence because the property to which the will relates can only be ascertained after the debts are paid.

⁵ For eight years at Madīna, the Muslims and the unbelievers were divided into two camps at war with each other, and this order was probably given under these circumstances.

8 Ibn 'Abbās reported,
The Prophet, peace and
blessings
of Allah be
on him, said :

"Give the appointed portions to those entitled to them. Then whatever remains is for the nearest male." (B. 85 : 4.)

9 Zaid said,
When a man or a woman leaves behind a daughter, she gets one half; and if there are two (daughters) or more, they get two-thirds; and if there is a male with them, beginning is made with him who inherits with them and he is given his appointed portion, and what remains (is divided among the children), the male having the portion of two females.¹

(B. 85 : 4.)

٨-عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ

قَالَ اخْتُقُوا الْفَرَائِضَ بِأَهْلِهَا فَ

يُقْرَبُ فَهُوَ لَا وُلِيَ رَجُلٌ ذَكَرٌ ☆

٩-قَالَ زَيْدٌ إِذَا تَرَكَ رَجُلٌ

أَوْ امْرَأً بَنْتَأْ فَلَهَا النَّصْفُ وَ إِنْ

كَانَتَا اثْتَنْيْ أَوْ أَكْثَرَ فَلَهُنَّ ثُلْثَانَ

وَ إِنْ كَانَ مَعْهُ ذَكَرٌ بُدْيٌ

بَعْنَ شَرِكَهُمْ فَيُؤْتَى فِرِيزَتَهُ فَإِنْ

يُقْرَبُ فَلَلَّذِكَرِ مِثْلُ حَظِّ الْأُنْثَيْنِ ☆

¹ This is considered to be the basic rule in inheritance. The appointed portions are given in v. 3. If anything remains after that, it goes to the nearest male relative.

² The application of the rule given in the first part fails in some cases. A person leaves both parents who would take one-third, two or more daughters who would take two-thirds, and a husband or wife for whom nothing remains. If all the children are treated alike, whether there are only sons or only daughters or sons and daughters, the difficulty would not arise. In the latter part of the hadīth it is stated that if there are sons and daughters, beginning

10 Zaid said,

The children of a son take the place of a son, when there is no son besides them; their males are like their males and their females like their females; they inherit as they inherit and they preclude (other relatives) as they preclude; and the son of a son does not inherit with the son.⁸ (B. 85 : 6.)

١٠- قَالَ زَيْدٌ وَلَدُ الْأَبْنَاءِ

بِعِزْلَةِ الْوَلَدِ إِذَا لَمْ يَكُنْ دُونَهُمْ

وَلَدُ ذَكَرٍ هُمْ كَذَكَرِهِمْ وَأَنْشَاهُمْ

كَانْشَاهُمْ يَرْثُونَ كَمَا يَرْثُونَ

وَيَحْجِبُونَ كَمَا يَحْجِبُونَ وَلَا

يَرِثُ وَلَدُ الْأَبْنَاءِ مَعَ الْأَبْنَاءِ ☆

11 Ibn 'Abbās said,

My son's son inherits

١١- قَالَ ابْنُ عَبَّاسٍ يَرِثُ ابْنُ

should be made with the person who inherits with them. If this rule is applied in all cases, the difficulty does not arise. Thus, if there are parents and husband or wife along with children, they will receive their shares first, one-sixth each in the case of parents and one-fourth or one-eighth in the case of husband or wife, and the remainder would go to sons or sons and daughters; but if there are daughters only, they would take one-half or two-thirds of the remainder, as the case may be.

* The son's children are thus deprived if there is a son living. There is nothing related from the Holy Prophet in this respect, and the companions had different opinions in matters relating to inheritance (h. 11). The opinion given by Zaid is, therefore, not final. In B. 85 : 7, it is stated that Ibn Mas'ūd gave a certain portion to the daughter of a deceased son, treating her as a second daughter. Taking this case into consideration, a deceased son's children should take the place of their father.

from me precluding my brothers, why should I not inherit from my son's son? And different opinions are related from 'Umar and 'Ali and Ibn Mas'ud and Zaid.

(B. 85 : 8.)

أَبْنَى دُونَ أَخْوَنِي وَلَا أَرَثُ آنَّا
ابنَ أَبْنَى وَيُذَكَّرُ عَنْ عُمَرَ وَ
عَلَى وَابْنِ مَسْعُودٍ وَزَيْدٍ أَقَوِيلُ

مُخْتَلِفَةً ☆

12 Buraida said, A man from among the Khuzā'a died, and his inheritance was brought to the Prophet, peace and blessings of Allah be on him, He said, "Search for his heir or one related to him on the female side." But they could not find a heir for him, nor one related on the female side. So the Messenger of Allah, peace and blessings of Allah be on him, said: "Give it to the nearest connected with him through a great-grandancestor from among the Khuzā'a."

(AD-Msh. 12 : 19.)

١٢- عَنْ بُرِيْلَةَ قَالَ مَاتَ رَجُلٌ
مِنْ خُرَاعَةَ فَأْتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِمِيرَانِهِ فَقَالَ التَّمَسُوا لَهُ وَارْتَأِ
أَوْ ذَارَحَمْ فَلَمْ يَجِدُوا لَهُ وَارْتَأِ
وَلَا ذَارَحَمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَعْطُوهُ الْكُبْرَ مِنْ خُرَاعَةَ ☆

* In this case the inheritance was given to a very remote ancestor's descendants. According to the hadith that follows, when no other heirs could be found it was given to a freed slave. Only in extreme cases was the property made over to the State treasury (*bait-al-mâl*), as stated in h. 14. But then the State was also made responsible for paying justly contracted unpaid debts of deceased persons.

13 Ibn 'Abbās reported. A man died, and he did not leave any heir except a slave whom he had set free. The Prophet, peace and blessings of Allah be on him, said, "Has he any one (to inherit)?" They said, None, except a slave whom he had set free. So the Prophet, peace and blessings of Allah be on him, gave his inheritance to him.

(AD-Msh. 12 : 19.)

١٣-عَنْ أَبْنَى عَبَّاسٍ أَنَّ رَجُلًا مَاتَ وَلَمْ يَدْعُ وَارِثًا إِلَّا غُلَامًا كَانَ أَعْتَقَهُ فَقَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ هَلْ لَهُ أَحَدٌ قَالُوا لَا إِلَّا غُلَامٌ لَهُ كَانَ أَعْتَقَهُ فَجَعَلَ النَّبِيُّ عَلَيْهِ السَّلَامُ مِيرَاثَهُ لَهُ ☆

14 Miqdām said, The Messenger of Allāh, peace and blessings of Allah be on him, said :

"I am nearer to every believer than his own self; so whoever leaves behind a debt or children to support, it shall be our charge; and whoever leaves property, it is for his heirs; and I am the heir of the person who has no heir—

٤-عَنْ الْمِقْدَامِ قَالَ قَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ فَمَنْ تَرَكَ دِينًا أَوْ ضَيْعَةً فَالْأَئْمَنَا وَمَنْ تَرَكَ مَالًا فَلَوْرَثَتْهُ وَأَنَا مَوْلَى مَنْ لَا مَوْلَى

I inherit his property and liberate his captivity.¹⁰

(AD-Msh. 12 : 19.)

15 Jabir said,
The Messenger of Allāh, peace and blessings of Allah be on him, said :

"When a child is born crying, funeral service is held over him and he is inherited."

(IM-Msh. 12 : 19.)

16 Abū Huraira said,
The Messenger of Allāh, peace and blessings of Allah be on him, said :

"The murderer does not inherit."

(Tr.-Msh. 12 : 19.)

17 Amr ibn Shu'aib reported,
The Prophet, peace and blessings of Allah be on him, said :

"Whoever holds illicit intercourse with a free woman or a slave-girl, the child (thus born) is illegitimate, and he does not inherit, nor is he inherited."

(Tr-Msh. 12 : 19.)

لَهُ أَرِثٌ مَالَهُ وَأَفْكُثُ عَانَهُ ☆

١٥-عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَهَلَ الصَّبَرِيُّ صُلِّيَ عَلَيْهِ وَوُرِثَ ☆

١٦-عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَاتِلُ لَا يَرِثُ ☆

١٧-عَنْ عَمْرِ وَبْنِ شَعِيبٍ أَتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا رَجُلٌ عَاهَرٌ بِحُسْنَةٍ أَوْ آمَةٌ فَالْوَلَدُ وَلَدُ زَنَّا لَا يَرِثُ وَلَا يُورِثُ ☆

¹⁰ If there is a Muslim state, it would take the place of the Holy Prophet; if not, the Muslim community would inherit from the man who has no other heir, near or distant.

CHAPTER XXVIII

FOODS AND DRINKS

1. "O men! Eat the lawful and good things out of what is in the earth" (2 : 108).

2. "And eat and drink and be not immoderate, for He does not love the immoderate" (7 : 31).

3. "O you who believe! Do not forbid yourselves the good things which Allah has made lawful for you, and do not exceed the limits" (5 : 87).

4. "And do not eat of that on which Allah's name has not been mentioned" (6 : 122).

5. "Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled animal, and that beaten to death, and that killed by a fall, and that killed by being smitten with the horn, and that which wild beasts have eaten—except what you slaughter—and what is sacrificed on stones set up for idols" (5 : 3).

6. "Lawful to you is the game of the sea and its food....., and the game of the land is forbidden to you so long as you are on pilgrimage" (5 : 96).

7. "And the food of those who have been given the Book is lawful for you and your food is lawful for them" (5 : 5).

8. "It is no sin in you that you eat together or separately" (24 : 61).

9. "O you who believe! Intoxicants and games of chance...are only an uncleanness, the devil's work; shun them, therefore, that you may be successful" (5 : 90).

There are some general principles laid down by the Holy Qur'an regarding food. The first condition is that it should be lawful (*halal*) (v. 1), which carries the double significance of being earned lawfully and not being prohibited by Law. The second is that it should be good (*tayyib*) (v. 1) or fit for eating, not unclean or such as offends the taste. It is further stated that the golden rule regarding what one eats and drinks is moderation (v. 2). As underfeeding affects the build-up of man, so does also the overloading of the stomach. Moderation also requires that no food should be used to excess. Self-denying practices by which a man deprives himself of certain kinds of food are

expressly denounced (v. 3). Flesh is allowed if the animal is slaughtered in the name of Allah (v. 4). Prohibited foods are detailed in v. 5. Game of land and sea is allowed with one exception (v. 6). Interdining with non-Muslims is allowed (v. 7). One may eat in the company of others or separately (v. 8). Intoxicants are prohibited (v. 9).

Further details are laid down in Hadith. The name of Allah must be mentioned when an animal is slaughtered (h. 1). It may be slaughtered with any sharp instrument which makes the blood flow (h. 2). Slaughtering consists in cutting the jugular vein of the throat, but the spinal cord must not be cut (hh. 3, 4). An afflicted animal may be slaughtered (h. 5). An animal properly slaughtered by a non-Muslim is allowed (h. 6). In a doubtful case the utterance of Allah's name is sufficient (h. 7). Game is allowed subject to certain conditions (hh. 8, 9). Beasts of prey with teeth are prohibited (h. 10). Intoxicants are prohibited (hh. 11, 12), and they cannot be taken even in small quantities which may not intoxicate (h. 13). The hands must be washed before taking meals and again after it, when the mouth must also be rinsed (hh. 14, 15). The utterance of *Bismillah* when taking food and a short prayer after it was the Holy Prophet's practice (hh. 16, 17). Drink and food must not be blown into and must be kept covered (hh. 18-20). In eating, one may help oneself with a knife (h. 21), or a spoon. Vessels of gold and silver are a luxury which Islam does not allow (h. 22). When a person is invited to a meal he should not refuse; nor should one go to a feast to which one has not been invited (h. 23). A servant may eat at the same table with his master (h. 24). Eating together is recommended (h. 25); but when doing so, one should have regard for others (hh. 26, 27). The guest must be accompanied to the door of the house (h. 28).

1 Anas said,
The Prophet, peace and blessings of Allah be on him, sacrificed two rams of a white colour mixed with black; I saw him with his foot placed on one side of their face, uttering *Bismillah*, *Allah-u-Akbar*, and he slaughtered them with his own hand.¹

(B. 73 : 9.)

1-عَنْ أَنَسٍ قَالَ ضَحَى النَّبِيُّ عَلَيْهِ السَّلَامُ
بِكَبْشَيْنِ أَمْلَحَيْنِ فِرَايَتِهِ وَاضْعَافَ
قَدْمَهُ عَلَى صَفَاحَهُمَا يُسْعِي وَ
يُكَبِّرُ فَذَبَحَهُمَا بِيَدِهِ ☆

¹ The concluding portion of this hadith relates the exact words that must be uttered when an animal is slaughtered. The condition that Allah's name must

2 Rāfi' said,

We were with the Prophet, peace and blessings of Allah be on him, in Dhu-l-Hulaifa

So Rāfi' said, We expect or we fear the enemy tomorrow and we have no knives; may we slaughter with (the thin edge of) cane? He (the Prophet) said: "What makes the blood flow, not the teeth and the nail, and the name of Allāh is mentioned on it, eat it." ² (B. 47 : 3.)

3 Nāfi' said,

Ibn 'Umar forbade (the cutting of) the spinal cord, saying, Cut what is above the bone, then leave (it) until it dies.

(B. 72 : 24.)

be mentioned over the slaughtered animal is laid down to make man realize that the taking of a life, even though it be an animal, is a serious matter, and that it is by Divine permission that man does it, not by his superior might. If a man forgets to mention the name of Allāh, the meat is still allowed (B. 72 : 15).

² This *hadith* shows that an animal may be slaughtered with any sharp instrument that makes the blood flow out. The object is that blood which contains poisons should not form part of human food.

٢- عن رَافِعٍ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِدِي الْخَلِيفَةِ فَقَالَ جَدِي اَنَا نَرْجُو اَوْ تَحَافُ الْعَدُوَّ غَدَةَ وَلَيْسَ مُدَى اَفْنَذِيجُ بِالْقَصْبِ قَالَ مَا آنَهَ الدَّمَ وَ ذِكْرُ اسْمِ اللَّهِ عَلَيْهِ فَكُلُوهُ لَيْسَ السِّرَّ وَالظُّفُرُ ☆

٣- عن نَافِعٍ أَنَّ ابْنَ عُمَرَ نَهَى عَنِ النَّخْعِ يَقُولُ يَقْطَعُ مَا دُونَ الْعَظْمِ ثُمَّ يَدْعُ حَتَّى تَمُوتَ ☆

4 Ibn 'Abbas said,

Slaughtering is in the throat and in the pit above the breast between the collar bones.³ (B. 72 : 24.)

٤- قال ابن عباس الذكاء في

الخلق واللبة ☆

5 Mu'ādh ibn Sa'd reported, A slave girl of Ka'b ibn Mālik was pasturing sheep in Sal', and one of the goats was afflicted, so she caught hold of it and slaughtered it with a stone. The Prophet, peace and blessings of Allah be on him, was asked about it, and he said, "Eat it." (B. 72 : 19.)

٥- عن معاذ بن سعد أن جارية

لکعب بن مالک كانت ترعى غنمًا

بسليع فاصببت شاة منها فادركتها

فذهبتها بحجر فسئل النبي ﷺ

فقال كلوها ☆

6 Zuhri said,

There is no harm in (eating) an animal slaughtered by a Christian of Arabia; if thou hearest

٦- قال الزهري لا بأس بذبيحة

نصاريء العرب وان سمعته

* There are two ways of slaughtering: *dhabh* in which the throat is cut from beneath at the part next to the head, while the animal is made to lie down under one's foot, and *nahr*, in which the animal is stabbed, while in a standing posture, in the *nahr* (the place where the wind-pipe commences in the uppermost part of the breast). The latter practice is resorted to in the case of bigger animals, such as camels and cows, on account of the difficulty of making them lie down. But an animal that may be stabbed may also be slaughtered. In both cases, it is a necessary condition that the spinal cord is not cut. If, however, the head is cut off by mistake, it does not make the meat unlawful (B. 72 : 24).

him invoking another name than that of Allāh, do not eat it, and if thou dost not hear him, Allāh has made it lawful, and He knew their disbelief.⁴

(B. 72 : 22.)

يُسْعِي لِغَيْرِ اللَّهِ فَلَا تَأْكُلْ وَ إِنْ
لَمْ تَسْمِهْ فَقَدْ أَحْلَهُ اللَّهُ وَ عَلِمَ
كُفْرُهُمْ ☆

7 'Ā'isha said,
Some people said to
the Prophet, peace and blessings of Allah be on him.
People bring to us meat
about which we do not
know whether the name
of Allāh was mentioned
over it or not. He said,
"Mention the name of
Allāh over it and eat it."
She said, and they had just
emerged from disbelief.

(B. 72 : 21.)

٧-عَنْ عَائِشَةَ أَتَ قَوْمًا قَالُوا
لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَ قَوْمًا يَاتُونَا
بِاللَّحْمِ لَا نَدْرِي أَذْكَرَ أَسْمَ اللَّهِ
عَلَيْهِ أَمْ لَا فَقَالَ سَمُوا عَلَيْهِ أَنْتُمْ
وَ كُلُوهُ قَالَتْ وَ كَانُوا حَدِيثِي

عَهْدٌ بِالْكُفْرِ ☆

* The view expressed here by Zuhri is supported by Ibn 'Abbās (Ah. I, 302), who explains the word food in 5 : 5—"The food of those who have been given the Book is lawful for you—" as meaning the animal slaughtered by them. Only if it is known for certain that a name other than that of Allāh has been invoked, would it be unlawful.

* These people, as 'Ā'isha explains, were recent converts to Islām, and therefore it was doubtful whether they observed the details of the Law.

8 Abū Th'laba said, I said, O Prophet of Allāh ! We live in the land of the followers of the Book ; may we eat in their vessels ? And (we live) in a land where there is game.—I hunt with my bow and with my dog which is untaught and with my dog that has been taught, so what is right for me ? He said : "As to what thou askest about the followers of the Book, if you can find (vessels) other than these, do not eat in them ; and if you do not find (other vessels), wash them and eat in them." And what thou huntest with thy bow, and thou hast mentioned the name of Allāh, eat (it) ;

* Washing was required because they were also used for prohibited foods.

' The same rule would apply to game shot with a gun. The *Bismillāh* should be uttered at the time of loading the gun or when firing it. If a Muslim

8-عَنْ أَبِي ثَلَبَةَ قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ إِنَّا بِأَرْضِ قَوْمٍ أَهْلِ الْكِتَابِ إِفَنَا كُلُّ فِي أَنْتَهِمْ وَ بِأَرْضِ صَيْدٍ أَصْيَدُ بَقْوَسِيْ وَ بِكَلْبِي الدِّنِي لَيْسَ بِمُعْلَمٍ وَ بِكَلْبِي الْمُعْلَمِ فَمَا يَصْلُحُ لِي قَالَ أَمَّا مَا ذَكَرْتَ مِنْ أَهْلِ الْكِتَابِ فَإِنْ وَجَدْتُمْ غَيْرَهَا فَلَا تَأْكُلُوا فِيهَا وَ إِنْ لَمْ تَجِدُوهَا فَاغْسِلُوهَا وَ كُلُّوا فِيهَا وَ مَا صَدَّتْ بَقْوَسَكَ فَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ وَ مَا

and what thou huntest with the dog that thou hast taught, and thou hast mentioned the name of Allāh, eat (it); and what thou huntest with thy untaught dog and thou art able to slaughter it, eat (it)." (B. 72 : 4.)

9 'Umar said,

The game of the sea is that which has been hunted, and its food (*ta'ām*) is that which it casts forth.

..... And Ibn 'Abbas said, Eat of the game of the sea whether it is (killed) by a Christian or a Jew or a Magian." (B. 72 : 12.)

10 Abū Tha'laba said,

The Messenger of Allāh, peace and blessings of Allah be on him, forbade all beasts of prey with canine teeth.^{*}

(B. 72 : 29.)

forgets to mention the name of Allāh, the same rule would apply as in slaughtering, i.e., the game is allowed as food.

* The reference here is to v. 6 quoted above. The *ta'ām* (lit. food) of the sea is distinguished from its game, and means *what is found, the sea having thrown it on dry land, or what is left by the water having receded from it, for the catching of which no struggle is needed*. Fish, even if caught alive, is not required to be slaughtered. Eel, frog or tortoise may be eaten, according to some.

* Muslim adds, *birds of prey with claw* (M-Msh. 19 : 2).

صَدَّتْ بِكَلْبِكَ الْمُعَلَّمِ فَذَكَرَتْ
اسْمَ اللَّهِ فَكُلْ وَمَا صَدَّتْ بِكَلْبِكَ

غَيْرِ مُعَلَّمٍ فَادْرَكَتْ ذَكَارَهُ فَكُلْ ☆

٩-قَالَ عُمَرُ صَيْدُهُ مَا أَضْطَبَهُ
وَطَعَامُهُ مَا رَأَى بِهِ

وَقَالَ أَبْنُ عَبَّاسٍ كُلْ مِنْ

صَيْدِ الْبَحْرِ نَصْرَانِيَّ أَوْ يَهُودِيَّ

أَوْ مُجْوسِيَّ ☆ :

١٠-عَنْ أَبِي ثَعْلَبَةَ أَنَّ

رَسُولُ اللَّهِ ﷺ نَهَىٰ عَنْ أَكْلِ

كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ ☆

11 Anas said, I was giving drink to people in the abode of Abū Ṭalḥā, and their wine at that time was made of dates. Then the Messenger of Allāh, peace and blessings of Allah be on him, ordered a crier to make it known that wine was forbidden. He said, So Abū Ṭalḥā said to me, Get out and pour it out. I poured it out, and it flowed in the streets of Madīna.¹⁰

(B. 46 : 21.)

12 'Ā'iša said, The Messenger of Allāh, peace and blessings of Allah be on him, was asked about *bit'*—it is a

11-عَنْ آنَسِ كُتُبْ سَاقِ
الْقَوْمِ فِي مَنْزِلِ آئِي طَلْحَةَ وَ
كَانَ خَمْرُهُمْ يَوْمَئِذٍ الْفَضِيْغَ فَأَمَرَ
رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ مُنَادِيًّا يُنَادِي
آلاَ إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ قَالَ
فَقَالَ لِي أَبُو طَلْحَةَ اخْرُجْ
فَاهْرَقَهَا فَخَرَجْتُ فَهَرَقْتُهَا
فَجَرَّتْ فِي سِكَكِ الْمَدِيْنَةِ ☆

12-عَنْ عَائِشَةَ قَالَتْ سُئِلَ
رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْبَيْتِ وَهُوَ

¹⁰ The Arabic word for wine is *khamr*,¹ from *khamara* meaning he covered or veiled a thing; and wine is so called because it veils (obscures) the intellect (LL). It is not only the expressed juice of grapes when it has fermented but the intoxicating expressed juice of any thing (LL). In Arabia, at that time, wine was generally made of grapes, dates, wheat, barley and honey (B. 74 : 4). Fresh juice of grapes or dates is not prohibited (B. 67 : 72).

drink made of honey and the people of Yaman used to drink it. So the Messenger of Allāh, peace and blessings of Allah be on him, said, "Every drink that intoxicates is prohibited."¹¹

(B. 74 : 3.)

13 Jābir said,
The Messenger of Allāh, peace and blessings of Allah be on him, said : "Of whatever thing a large quantity intoxicates, even a small quantity is prohibited."¹²

(AD. 25 : 5.)

14 Salmān reported,
The Messenger of Allāh, peace and blessings of Allah be on him, said : "The blessing of food is the washing of hands before it, and the washing of hands after it."¹³

(Tr-Msh. 20.)

¹¹ Everything which intoxicates is prohibited, whether it is a drink or any other drug.

¹² An intoxicant cannot, therefore, be used even in small quantities ; unless, of course, it is used as a medicine to save life, for which purpose the Holy Qur'an expressly allows the use of prohibited foods : "Whoever is driven to necessity, not desiring nor exceeding the limit, no sin shall be upon him" (2: 173 ; 6 : 146).

¹³ The word used here is *wudū'*, but it means only the washing of hands.

بَيْذُ العَسْلِ وَ كَانَ أَهْلُ الْيَمَنِ

يَشْرُبُونَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

كُلُّ شَرَابٍ أَسْكَرٌ فَهُوَ حَرَامٌ ☆

١٣-عَنْ جَابِرٍ قَالَ قَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَسْكَرَ

كَثِيرٌ فَقَلِيلٌ حَرَامٌ ☆

٤-عَنْ سَلْمَانَ فَقَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَرَكَةُ الطَّعَامِ

الْوُضُوءُ قَبْلَهُ وَالْوُضُوءُ بَعْدَهُ ☆

15 Suwaid ibn al-Nu'mān said :

We went forth with the Messenger of Allāh, peace and blessings of Allah be on him, to Khaibar. When we reached Ṣahbā', he ordered the food to be served; and there was brought to him nothing but meal of parched barley, and we ate (of it); then he got up for the prayer and he rinsed his mouth and we rinsed our mouths.¹⁴

(B. 50 : 51.)

16 'Umar ibn Abū Salama said,

I was a boy being brought up in the care of the Messenger of Allāh, peace and blessings of Allah be on him, and my hand was active in the bowl, taking from every side. So the Messenger of Allāh, peace and blessings of Allah be on him, said to me, "Boy! Say *Bismillāh* and eat with thy

١٥- عن سُوِيدِ بْنِ النَّعْمَانَ

قَالَ نَرَجَنَا مَعَ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ إِلَى خَيْبَرَ فَلَمَّا كُنَّا بِالصَّهْبَاءِ دَعَا بِطَعَامٍ فَمَا أُتِيَ إِلَّا بِسَوْيِقَ فَأَكَلْنَا فَقَامَ إِلَى الصَّلَاةِ فَضَمَضَ وَمَضَمَضَنَا

١٦- عن عُمَرَ بْنِ أَبِي سَلَمَةَ

يَقُولُ كُنْتُ غُلَامًا فِي حَجَرِ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ فَقَالَ لِي رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ يَا غُلَامُ سَمِّ اللَّهِ

" Rinsing of the mouth after taking food is necessary, so that particles of food may not be left in the mouth to rot.

right hand and eat from the side nearest to thee." So this was my manner of eating afterwards.

(B. 70 : 2.)

وَكُلْ بِسَمِينَكَ وَكُلْ مَا يَلِيكَ
فَمَا زَالَتْ تَلَكَ طَعْمَتِي بَعْدُ☆

17 Abū Sa'īd al-Khudrī said,

When the Messenger of Allāh, peace and blessings of Allah be on him, finished his meal, he used to say: "All praise is due to Allāh Who has given us to eat and to drink, and made us Muslims."¹⁵

(Tr-Msh. 20.)

١٧-عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ

قَالَ كَانَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا فَرَغَ مِنْ طَعَامِهِ قَالَ الحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ☆

18 Abū Qatāda said, The Messenger of Allāh, peace and blessings of Allah be on him, said: "When one of you drinks, he should not blow into the vessel."¹⁶

(B. 4 : 18.)

١٨-عَنْ أَبِي قَتَادَةَ قَالَ قَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا شَرَبَ حُدُوكَ فَلَا يَتَنَفَّسْ فِي الْأَنَاءَ☆

¹⁵ A Muslim is taught to start food with the mention of the name of Allāh, and to give thanks to God after having finished it. He thus feels the Divine presence when satisfying his physical desires.

¹⁶ The words of another *hadīth* (Ah. I, 309) are that the Holy Prophet forbade blowing on food and drink.

19 Jābir said,
Abū Ḥumaid brought
a cup of milk from Naqī',
and the Messenger of Allāh,
peace and blessings of Allah be on him, said to him :
" Why didst thou not cover
it ? Thou shouldst have
placed a piece of wood on
it."

(B. 74 : 11.)

20 Jābir reported,
The Messenger of
Allāh, peace and blessings of Allah be on him, said :
" When you go to sleep,
put out the lamp and shut
the doors and cover the
mouths of water-skins and
cover food and drink."

(B. 74 : 21.)

21 Ja'far ibn 'Amr reported,
His father informed
him that he saw the
Prophet, peace and blessings of Allah be on him,

١٩-عَنْ جَابِرَ قَالَ جَاءَ أَبُو
حُمَيْدٍ بِقَدْحٍ مِّنْ لَبَنٍ مِّنَ النَّقِيعِ
فَقَالَ لَهُ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ آلا
تَخْرُجَنَّهُ وَ لَوْ أَنْ تَعْرُضَ عَلَيْهِ
عُودًا ☆

٢٠-عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ عَلَيْهِ وَسَلَّمَ
قَالَ اطْفُئُوا الْمَصَابِيحَ إِذَا رَقَدْتُمْ
وَ غَلِقُوا الْأَبْوَابَ وَ آوْكُوا
الْأَسْقِيَةَ وَ تَخْرُجُوا الطَّعَامَ
وَ الشَّرَابَ ☆

٢١-عَنْ جَعْفَرِ بْنِ عَمْرٍ وَ أَنَّ
آبَاهُ أَخْبَرَهُ أَنَّهُ رَأَى النَّبِيَّ عَلَيْهِ وَسَلَّمَ

cutting (meat) from the shoulder of a goat. Then he was invited to prayer, so he threw away the knife and said prayers and did not perform ablutions.¹⁷

(B. 4 : 51.)

22 Hudhaifa said, I heard the Prophet, peace and blessings of Allah be on him, say : "Do not wear silk or silk brocade, and do not drink in vessels of gold and silver, and do not eat in bowls made of them ; for they are for them in this life and for us in the next."¹⁸

(B. 70 : 29.)

23 'Abd Allāh ibn 'Umar said,

The Messenger of Allāh, peace and blessings of Allah be on him, said : "When a person is invited (to a

¹⁷ It is not forbidden to help oneself in eating with a spoon or a fork, as the Holy Prophet helped himself with a knife in this case.

¹⁸ These are luxuries which can be enjoyed by the rich at the expense of the poor ; hence they are forbidden to a Muslim.

يَحْتَرِزُ مِنْ كَنْفِ شَاةٍ فَدُعِيَ
إِلَى الصَّلَاةِ فَأَتَقَى السَّكِينَ فَصَلَّى
وَلَمْ يَتَوَضَّأْ☆

٢٢-عَنْ حُذَيْفَةَ . . . قَالَ
سَمِعْتُ النَّبِيَّ عَلَيْهِ السَّلَامُ يَقُولُ لَا تَلْبَسُوا
الْخَرِيرَ وَلَا الدِّيَاجَ وَلَا تَشْرِبُوا
فِي أَنِيَّةِ الْدَّهَبِ وَالْفَضَّةِ وَلَا
تَمَكُّلُوا فِي صَحَافَهَا قَائِمًا هَمْ
فِي الدُّنْيَا وَلَنَا فِي الْآخِرَةِ☆

٢٣-عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ
رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ مَنْ دُعِيَ فَلَمْ

meal) and he does not accept (or reply), he disobeys Allāh and His Messenger; and he who goes (to a feast) without being invited enters as a thief and goes forth as a raider." (AD. 26 : 1.)

24 Abū Huraira reported on the authority of the Prophet, peace and blessings of Allah be on him:

"When the servant brings to one of you his food, then if he does not make him sit with him (to eat at the same table), let him give him a morsel or two morsels, for he has laboured to prepare it."¹⁹

(B. 49 : 18.)

25 'Umar said. The Messenger of Allāh, peace and blessings of Allah be on him, said: "Eat together and do not eat separately, for the blessing is with the company."²⁰

(IM-Msh. 20 : 1.)

¹⁹ To make the servant sit at the same table with his master shows the extent to which the Islamic brotherhood minimizes differences of rank and wealth.

²⁰ Islam thus requires even the people of a household to take their food together.

يُحِبْ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ

وَمَنْ دَخَلَ عَلَى غَيْرِ دَعْوَةِ

دَخَلَ سَارِقاً وَنَرَجَ مُغِيرًا ☆

٢٤- عن أبي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

إِذَا آتَاهُدُوكُمْ خَادِمَهُ بِطَعَامِهِ

فَإِنْ لَمْ يَجِدْهُ مَعَهُ فَلْيَنَاوِلْهُ

لُقْمَةً أَوْ لُقْمَتَيْنِ أَوْ أَكْلَهُ أَوْ

أَكْلَتَيْنِ فَإِنَّهُ وَلِيَ عَلَاجَهُ ☆

٢٥- عَنْ عُمَرَ قَالَ قَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّهُمْ جَمِيعاً وَلَا

نَفَرُوا فَإِنَّ الْبَرَكَةَ مَعَ الْجَمَاعَةِ ☆

26 Ja'far ibn Muḥammad reported on the authority of his father,

When the Messenger of Allāh, peace and blessings of Allah be on him, ate in the company of (other) people, he was the last of them (to finish) eating.²¹

(Msh. 20 : 1.)

27 Ibn 'Umar said, The Messenger of Allāh, peace and blessings of Allah be on him, said :

"When food is placed (before a company), no one should get up until the food is removed; nor should any one raise up his hand (from the food), though he may have satisfied his hunger, until the people have finished—and he should offer an excuse—for this causes his companion to become ashamed, so he withholds his hand though he may still need food"

(IM-Msh. 20 : 1.)

٢٦-عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ كَانَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا أَكَلَ مَعَ قَوْمٍ كَانَ أَخْرَهُمْ أَكْلًا

أَبِيهِ قَالَ كَانَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا أَكَلَ مَعَ قَوْمٍ كَانَ أَخْرَهُمْ أَكْلًا

أَكْلًا

٢٧-عَنْ أَبِي عُمَرٍ قَالَ قَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا وُضِعَتِ

الْمَائِدَةُ فَلَا يَقُومُ رَجُلٌ حَتَّى

تُرْفَعَ الْمَائِدَةُ وَ لَا يُرْفَعَ يَدُهُ وَ

إِنْ شَيْءَ حَتَّى يَفْسُغَ الْقَوْمُ

وَ لَيُعَذَّرْ فَإِنَّ ذَلِكَ يُخْجِلُ جَلِيلَهُ

فَيَقْبِضُ يَدُهُ وَ عَسَى أَنْ يَكُونَ

لَهُ فِي الطَّعَامِ حَاجَةً

²¹ This ḥadīth and the one that follows relate to good manners in eating.

28 Abū Huraira said,
The Messenger of
Allāh, peace and blessings
of Allah be on him, said :
"It is the sunna that a
man should accompany his
guest to the door of the
house."

(IM-Msh. 20 : 1.)

٢٨-عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
مَنْ السَّنَةُ أَنَّ
يَخْرُجَ الرَّجُلُ مَعَ ضَيْفِهِ إِلَى
بَابِ الدَّارِ☆



CHAPTER XXIX

TOILET

1. "O thou who art clothed! Arise and warn, and thy Lord do magnify, and thy garments keep purified, and uncleanness do shun" (74 : 1-5).
2. "Say, Who has prohibited the adornment of Allah which He has brought forth for His servants and the goodly provisions" (7 : 32).
3. "O children of Adam! Attend to your embellishment at every time of prayer" (7 : 31).

The order to keep the garments pure and shun uncleanness of every kind is combined with the order to warn the people and magnify the Lord (v. 1). This shows the importance which is given to cleanliness in dress as well as in general habits. Adornment is not prohibited; it is, in fact, a thanksgiving for Divine blessings (v. 2). The word adornment (Ar. *zina*), which is generally taken to mean apparel, includes both the dress and the make-up of a person. A good toilet is recommended even when going to prayer (v. 3). No limitations are placed upon the form or quality of clothing but extravagance and vanity must be avoided (h. 1). To be naked is forbidden (h. 2). Men are prohibited to wear silk except for a good reason but women may wear it (hh. 3-6). Men may wear a silver ring but not a gold one, but women may wear any ornaments (hh. 7-10). The personal make-up of a man, the wearing of a moustache, beard and hair, and the use of perfumes are spoken of in hh. 11-16, while hh. 17-20 relate to pictures or decorations.

1 The Prophet, peace and
blessings
on Allah be
him, said :

"Eat and drink and wear clothes and be charitable,

۱-قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُوا وَاشْرِبُوا

وَالْبَسُوا وَنَصِدِّقُوا فِي غَيْرِ

not being extravagant or self-conceited."¹ (B. 77 : 1.)

2 Miswar said, I took up a heavy stone, and whilst I was going along (with it), my garment fell down. So the Messenger of Allāh, peace and blessings of Allah be on him, said to me: "Don thy garment, and you should not walk naked."²

(AD. 30 : 2.)

3 Abū 'Uthmān reported, A letter from 'Umar came to us that the Messenger of Allāh, peace and blessings of Allah be on him, forbade us (wearing of) silk except this much,

اسْرَافٍ وَلَا مُخْبِلَةً ☆

٢-عَنِ الْمَسْوَرِ قَالَ حَمَلْتُ حَجَرًا
ثَقِيلًا فَبَيْنَا أَمْشَى فَسَقَطَ عَنِ
يَعْنِي ثَوْبِي فَقَالَ لِي رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ خُذْ عَلَيْكَ ثَوْبَكَ وَلَا

تَمْشُوا عَرَاءً ☆

٣-عَنْ أَبِي عُثْمَانَ أَتَانَا كِتَابٌ
عَمَرٌ . . . أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
نَهَى عَنِ الْحَرِيرِ إِلَّا هَكَذَا وَ

¹ Those who wear long garments, or trail the train of the garment, in order to be looked at or for vanity are censured (B. 77 : 4, 5), but the mere wearing of a long garment is not forbidden (B. 77 : 2).

² The parts of the body which must be covered are called the 'aura, which is thus defined: *The part or parts of the body which it is indecent to expose; in a man what is between the navel and the knee, and in a free woman all the person except the face and the hands as far as the wrist*" (LL).

To be naked even in private (except in case of necessity) is forbidden, as the Holy Prophet is reported to have said in answer to such a question: "Allāh has a greater right than men that one should be ashamed of Him" (AD. 30 : 2).

and he pointed with his two fingers that are next to the thumb. He said, According to our knowledge, he meant *a'lām*.³

(B. 77 : 25.)

4 Anas said,
The Prophet, peace and blessings of Allah be on him, allowed the wearing of silk to Zubair and 'Abd al-Rahmān on account of itching.

(B. 77 : 29.)

5 Anas reported,
He saw Umm Kulthūm, daughter of the Messenger of 'Allāh, peace and blessings of Allah be on him, wearing a striped garment of silk.

(B. 77 : 30.)

أشَارَ بِاصْبَعَيْهِ الْتَّيْنَ تَلِيَانِ
الْأَبْهَامَ قَالَ فِيمَا عَلِمْنَا أَنَّهُ
يَعْنِي الْأَعْلَامَ ☆

٤-عَنْ آنِسٍ قَالَ رَخَصَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
لِلزَّبِيرِ وَعَبْدِ الرَّحْمَنِ فِي لِبْسِ
الْخَرْبَرِ لِحَكَّةِ بِهِمَا ☆

٥-عَنْ آنِسٍ أَنَّهُ رَأَى عَلَى
أُمِّ كُلُثُومِ بُنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
بِرْدَ حَرْبَرَ سِيرَاءَ ☆

³ *A'lām* is the plural of *'alam* which means *an impression or a trace*, and the *a'lām* of a garment is the *ornamental or variegated border thereof* (LL). The wearing of silk is prohibited for men, except for special reasons, but not for women, because men must be accustomed to lead a hard life. The wearing of *khazz* (a cloth woven of wool and silk) is allowed (Ah. iv, 233.)

6 'Uqba ibn 'Amir said,
A tunic of silk⁴ was presented to the Prophet,
peace and blessings of Allah be on him, and he wore it, and said his prayers while wearing it; then he pulled it off, doffing it severely, like one hating it, and said : "This is not fit for the righteous."⁵

(B. 8 : 16.)

7 Abū Huraira reported on the authority of the Prophet, peace and blessings of Allah be on him.

That he forbade the wearing of a gold ring.

(B. 77 : 45.)

8 'Anas said,

When the Prophet, peace and blessings of Allah be on him, intended to write to the Romans, it was said to him that they would not read his letter

٦-عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ أُهْدِيَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَوَجَ حَرَزٌ فَلَبَسَهُ فَصَلَّى فِيهِ ثُمَّ انْصَرَفَ فَزَعَهُ زَعَمًا شَدِيدًا كَالْكَارِهِ لَهُ وَقَالَ لَا يَنْبَغِي لِلْمُتَقِينَ☆

٧-عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَىٰ عَنْ خَاتَمِ الْذَّهَبِ☆

٨-عَنْ أَنَسِ قَالَ لَمَّا أَرَادَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَكْتُبَ إِلَى الرُّومِ قِيلَ لَهُ أَنَّهُمْ لَنْ يَقْرَأُوا كِتَابَكَ

⁴ *Farrūj* is a garment of the kind called *qabā'* (a kind of tunic), *having a slit in its hinder part* (LL).

⁵ Only the righteous among males are meant, as women are allowed to wear silk, as the above *hadīth* shows.

if it did not bear a seal.
So he ordered a ring of
silver to be made and its
impress was Muḥammad,
the Messenger of Allāh.*

(B. 77 : 52.)

9 Ibn 'Abbās said,
I bear witness regarding
the Prophet, peace and blessings
of Allah be on him
that the Prophet, peace and blessings
of Allah be on him, went out and Bilāl
was with him, and he
thought that he had not
made the women hear; so he
exhort ed them and ordered
them to give in charity, and
the women began to throw
(their) ear-rings and rings,
and Bilāl gathered them in
a side of his garment.

(B. 3 : 32.)

اَذَا لَمْ يُكُنْ مَخْتُونَ مَا فَانَّهُ
خَاتِمًا مِنْ فِضَّةٍ وَنَقْشَهُ مُحَمَّدٌ
رَسُولُ اللهِ ☆

٩-عَنِ ابْنِ عَبَّاسٍ قَالَ اشْهَدُ
عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ
وَمَعَهُ بَلَالٌ وَظَنَّ أَنَّهُ لَمْ يَسْمَعِ
النِّسَاءَ فَوَعَظُهُنَّ وَأَمْرَهُنَّ بِالصَّدَقَةِ
فَجَعَلَتِ الْمَرْأَةُ تُلْقِي الْقِرْطَاطَ وَ
الْخَاتَمَ وَبَلَالٌ يَأْخُذُ فِي طَرَفِ

نَوْبَهِ ☆
١-

* The Holy Prophet had a ring made for him when letters were written to the neighbouring potentates in the year 6 A.H., and upon the signet of it were engraved the words *Muhammad Rasūl Allāh*. These three words were written as another *hadīth* shows, in three lines, Allāh being at the top, *Rasūl* in the middle and *Muhammad* at the bottom.

10 Umm Salama said, I used to wear ornaments of gold, so I said, "Is it hoarding up, O Messenger of Allāh ? He said : " What reaches the limit of zakāt, and zakāt is paid therefrom, it is not hoarding up." ¹

(AD. 9 : 4.)

11 Abū Huraira reported, Five things are according to nature: Circumcision, and the removal of superfluous hair,² and the removal of hair in the armpit, and the paring of nails, and the clipping of the moustache.

(B. 77 : 63.)

١-عَنْ أُمِّ سَلَمَةَ قَالَتْ كُنْتُ
الْبَسْ أَوْضَاحًا مِنْ ذَهَبٍ فَقَلَتْ
يَا رَسُولَ اللَّهِ أَكَنْزُ هُوَ فَقَالَ
مَا بَلَغَ أَنْ تَؤْدِي زَكْوَتَهُ فَرُكِي

فَلَيْسَ بِكَنْزٌ☆

١١-عَنْ أَبِي هُرَيْرَةَ رَوَايَةً
الْفَطْرَةُ حَمْسٌ أَوْ حَمْسٌ مِنْ
الْفَطْرَةِ الْخَتَانُ وَالْإِسْتِحْدَادُ وَ
نَتْفُ الْأَبْطُ وَ تَقْلِيمُ الْأَظْفَارِ وَ

قص الشَّارِبِ☆

¹ These *hadīth* show that ornaments of all kinds are allowed for women. Umm Salama was the Holy Prophet's wife.

² Superfluous hair below the navel is meant. *Istiḥdād* means *shaving with*

12 Ibn 'Umar reported, The Prophet, peace and blessings of Allah be on him, said : "Oppose the polytheists — leave the beard to grow abundant and clip the moustaches." * And when Ibn 'Umar performed the pilgrimage or the 'umra, he used to grasp his beard with his hand; what exceeded, he had it cut off.

(B. 77 : 64.)

13 Ibn 'Abbās reported, The Messenger of Allāh, peace and blessings of Allah be on him, used to let down his hair (on his forehead), the polytheists combing their hair into two parts throwing them on the two sides, while the followers of the Book used to let down their hair (on their foreheads). The Messenger of Allāh, peace and blessings of Allah be on him, preferred agreement with the followers of the Book in matters in which he was not ordered (to follow) a

١٢-عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ
قَالَ خَالِفُوا الْمُشْرِكِينَ وَقِرُوا
اللَّحْىٰ وَأَحْفُوا الشَّوَارِبَ وَكَانَ
ابْنُ عُمَرَ إِذَا حَجَّ أَوْ اعْتَمَرَ قَبْضَ
عَلَى لِحْبَتِهِ فَمَا فَضَلَّ أَخْدَهُ☆

١٣-عَنْ ابْنِ عَبَّاسٍ أَنَّ
رَسُولَ اللَّهِ ﷺ كَانَ يَسْدُلُ
شَعْرَهُ وَكَانَ الْمُشْرِكُونَ يَفْرَقُونَ
رُوْسَهُمْ فَكَانَ أَهْلُ الْكِتَابِ
يَسْدُلُونَ رُوْسَهُمْ وَكَانَ رَسُولُ
اللَّهِ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ

* It shows that the polytheists generally shaved the beard.

particular course. Then (afterwards) the Messenger of Allāh, peace and blessings of Allah be on him, combed his hair into two parts.¹⁰ (B. 61 : 23.)

14 'Ā'isha said,
I used to comb the
hair of the Messenger of
Allāh, peace and blessings of Allah be on him,
(B. 6 : 2.)

15 'Ā'isha reported,
It was pleasing to the
Prophet, peace and blessings of Allah be on him, to
begin on the right side, so
far as he was able, in his
combing (of the hair) and
in his ablutions.¹¹
(B. 77 : 77.)

16 'Ā'isha said,
I used to perfume the
Prophet, peace and blessings of Allah be on him, with

الكتاب فيما لم يؤمر فيه بشيء
ثُمَّ فَرَقَ رَسُولُ اللهِ عَلَيْهِ السَّلَامُ ☆

١٤-عَنْ عَائِشَةَ قَالَتْ كُنْتُ أَرْجُلُ
رَأْسَ رَسُولِ اللهِ عَلَيْهِ السَّلَامُ ☆

١٥-عَنْ عَائِشَةَ عَنِ النَّبِيِّ عَلَيْهِ السَّلَامُ
أَنَّهُ كَانَ يَعْجِبُهُ الْيَمِنُ مَا اسْتَطَاعَ
فِي تَرْجِلِهِ وَوَوْدَهِ ☆

١٦-عَنْ عَائِشَةَ قَالَتْ كُنْتُ

¹⁰ This hadīth shows that the Holy Prophet wore his hair in different ways at different times, and he never forbade a particular way of wearing one's hair. *Sadl* (or the Christian way of wearing one's hair) was leaving a lock of hair on the forehead, while *farq* (or the Arab way) was letting down of the hair on the two sides with a line between them. The Holy Prophet did it in both ways at different times. Another hadīth speaks of the *dhwā'b* (tuft of hair on the forehead) of Ibn 'Abbas (B. 77 : 71.).

¹¹ These hadīth show that the Holy Prophet was careful about his toilet.

the best fragrant substance which he could find, so much so that I could discern the brightness of the fragrance in his head and in his beard.

(B. 77 : 74.)

17 Busr ibn Sa'id related, Zaid ibn Khālid spoke to him, while with Busr ibn Sa'id was 'Ubaid Allāh, that Abū Ṭalḥa related to him, that the Prophet, peace and blessings of Allah be on him, said: "Angels do not enter a house in which is an image."¹² Busr said, After this Zaid ibn Khālid fell ill and we paid

أَطْيَبُ النَّبِيِّ عَلَيْهِ السَّلَامُ بَا طَيْبٍ مَا يَجِدُ
حَتَّى آجَدَ وَبِصَ الطَّيْبِ فِي
رَأْسِهِ وَلِحِيَتِهِ ☆

١٧-عَنْ بُشْرِ بْنِ سَعِيدٍ أَنَّ
زَيْدَ بْنَ خَالِدَ حَدَّثَهُ وَمَعَ بُشْرٍ
بْنَ سَعِيدٍ عُبَيْدُ اللَّهِ أَنَّ أَبَا طَلْحَةَ
حَدَّثَهُ أَنَّ النَّبِيِّ عَلَيْهِ السَّلَامُ قَالَ لَا
تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ صُورَةٌ
قَالَ بُشْرٌ فَرِضَ زَيْدَ بْنَ خَالِدَ

¹² *Sūra* means *an image or a picture*. According to another version (B. 59 : 7), the Holy Prophet is reported to have said that "Angels do not enter a house in which is a dog or a *sūra*." But the Holy Qur'añ allows the keeping of dogs for hunting (5 : 4), and so does *Hadith* (H. xxviii : 8); and the keeping of watch-dogs is also allowed. Similarly, the Holy Qur'añ speaks of *tamāthil* (*images*) being made for Solomon, and it would not be right to say that angels did not on this account come into the house of Solomon, a prophet of God. The *hadith*, therefore, which speaks of angels not visiting a place where images (or pictures) and dogs are to be found cannot be accepted in a literal sense. It is for this reason that an authority like Rāghib interprets the word *bait* (*house*) occurring

a visit to him, and when we were in his house we saw a curtain on which were pictures. So I said to 'Ubaid Allāh, Did he not relate to us about pictures ? He said, He had said, Except figures on a cloth ; didst thou not hear him ? I said, No. He said, Yea ! He mentioned this.

(B. 59 : 7.)

فَعْدَنَا فَإِذَا نَحْنُ فِي بَيْتِهِ بَسْطَ
فِيهِ تَصَوِّرٌ فَقَلْتُ لِعَبِيدِ اللَّهِ الْمَرْ
بَحَدَثَنَا فِي التَّصَوِّرِ فَقَالَ أَنَّهُ قَالَ
الْأَرْقَمُ فِي ثَوْبٍ أَلَّا سَمِعْتَهُ قَلْتُ
لَا قَالَ يَلِي قَدْ ذَكَرْهُ ☆

18 'Abd Allāh ibn 'Umar reported,

The Messenger of Allāh,
peace and blessings of Allah be on him, said : " Those who make these images (*suwar*) will be punished on the day of resurrection ; it will be said to them,

١٨-عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَنَّ الَّذِينَ
يَصْنَعُونَ هَذِهِ الصُّورَ يُعَذَّبُونَ
يَوْمَ الْقِيَمَةِ يُقَالُ لَهُمْ أَحَيْوَا

in this *hadīth* as meaning *the heart*, the significance being that the man in whose heart images or idols have a place, and who bows before them, does not receive the angels of Divine mercy. The concluding words of this *hadīth*, making an exception in favour of *raqm fi-l-thaub* (figures on a cloth)—and the same would be the case with regard to figures on a paper—confirm the conclusion arrived at above. What is forbidden is the keeping of images or pictures for paying them Divine honours.

Put life into what you made." ¹³ (B. 77 : 89.)

مَا خَلَقْتُمْ ☆

19 'A'isha reported,

The Prophet, peace and blessings of Allah be on him, did not leave in his house anything on which were figures but he broke it.¹⁴ (B. 77 : 90.)

١٩-عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ

لَمْ يَكُنْ يَرْكُ فِي بَيْتِهِ شَيْئًا فِيهِ
تَصَالِبُ الْأَنْقَضَهَ ☆

20 Ibn 'Umar said,

The Prophet, peace and blessings of Allah be on him, came to the house of Fātima but did not enter it. When 'Ali came, she mentioned it to him. He spoke about it to the Prophet, peace and blessings of Allah be on him, and he (the Prophet) said : "I saw on her door a figured curtain." And he said : "I

٢٠-عَنْ ابْنِ عُمَرَ قَالَ أَنَّ

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ بَيْتَ فَاطِمَةَ فَلَمْ يَدْخُلْ عَلَيْهَا وَجَاءَ عَلَىٰ فَذَكَرَتْ لَهُ ذَلِكَ فَذَكَرَهُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ قَالَ أَنِّي رَأَيْتُ عَلَىٰ بَابَهَا سِرًا مَوْشِيًّا

¹³ As made clear in the previous note, only such people could be threatened with punishment as made images for worship.

¹⁴ It may be due simply to his love for simplicity and hatred of decorations. This is made clear in the next *hadīth* which states that the Holy Prophet disliked a figured curtain on the door of his daughter Fātima, and asked her to send the same to people who stood in need of it. It did not mean that he prohibited the use of decorated or figured cloth; otherwise he would not have sent the same to others. Perhaps he only wanted his daughter to live a simple life like himself.

have nothing to do with (decorations of) this world." So 'Ali came to her and mentioned this to her. She said, Let him command me about it as he likes. He (the Prophet) said : "Send it to such and such people; they are in need." (B. 51 : 27.)

فَقَالَ مَا لِي وَلِلْدُنْيَا فَأَتَاهَا عَلَىٰ
 فَذَكَرَ ذَلِكَ لَهَا فَقَالَتْ لِيَأْمُرْنِي
 فِيهِ بِمَا شَاءَ قَالَ رُسُلُ بَهِ إِلَىٰ
 فَلَانِ أَهْلَ بَيْتٍ بِهِمْ حَاجَةٌ ☆



CHAPTER XXX

ETHICS

(Adab)

1. "The noblest of you in the sight of Allāh is the best of you in conduct" (49 : 13).
2. "And do good to your parents. If either of them or both of them reach old age with thee, say not to them, fie ; nor chide them ; and speak to them a generous word. And make thyself submissively gentle to them with compassion, and say, My Lord ! Have mercy on them as they brought me up when I was little " (17 : 23, 24).
3. "And do not kill your children for fear of poverty ; We give them sustenance and yourselves too " (17 : 31).
4. "And when about the one buried alive it is asked, For what sin was she killed?" (81 : 8, 9).
5. "Righteousness is this that one should believe in Allāh and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for the emancipation of the captives" (2 : 17).
6. "And they (the women) have rights similar to those (men have) over them in a just manner " (2 : 228).
7. "And keep them (your wives) in good fellowship " (2 : 229, 231).
8. "The believers are but brethren, so make peace between your brethren" (49 : 10).
9. "Muhammad is the Messenger of Allāh ; and those with him are firm of heart against the unbelievers, merciful among themselves " (48 : 29).
10. "And the men who speak the truth and the women who speak the truth Allāh has prepared for them forgiveness and a great reward " (33 : 35).
11. "Woe to every slanderer, defamer" (104 : 1).

12. "Let not a people deride another people nor let women deride women Neither defame one another, nor call one another by nicknames Shun much suspicion . . . And spy not, nor backbite one another" (49 : 11, 12).

13. "And fulfil promise, for the promise shall be questioned about" (17 : 34).

14. "And give full measure when you measure out, and weigh with a true balance" (17 : 35).

15. "And do not kill any one whom Allah has forbidden except for a just cause" (17 : 33).

16. "And those who shun the great sins and indecencies, and whenever they are angry they forgive" (42 : 37).

17. "And the recompense of evil is punishment like it; but whoever forgives and amends, he shall have his reward from Allah" (42 : 40).

18. "And the servants of the Beneficent are they who walk on earth in humbleness; and when the ignorant address them they say, Peace" (25 : 63).

19. "And go not nigh to fornication, for it is an indecency and evil is the way" (17 : 32).

20. "Say to the believing men that they cast down their looks and guard their private parts.

"Say to the believing women that they cast down their looks and guard their private parts, and not display their beauty except what appears thereof; and let them draw their head-coverings over their bosoms" (24 : 30, 31):

21. "And as for women advanced in years who do not hope for a marriage, it is no sin for them if they put off their cloaks, not displaying their beauty" (24 : 60).

22. "Do not enter houses other than your own houses without permission and saluting their inmates and if it is said to you, Go back, then go back" (24 : 27, 28).

The word *adab* signifies discipline of the mind, or every praiseworthy discipline by which a man is trained in any excellence. Good morals and good manners are the real test of a man's excellence (v. 1; hh. 1, 9). Goodness to one's parents occupies a very high place in the moral code of Islam, the mother coming first (v. 2 : h. 2), so much so that paradise is said to be beneath the mother's feet (h. 3). Kindness and love for children is inculcated (vv. 3, 4; hh. 4, 5), and suffering on account of them is called a screen from fire (h. 6). Doing good to relatives is a source of blessings in this life and the next (v. 4; hh. 7, 8). Wives have their rights over their husbands and they must be kept in good fellowship (vv. 6, 7). The best of men is said to be one who is kindest to his wife (h. 9), and it is recommended that one should help her in her work (h. 10). Muslims

are brethren—members of one body and parts of one structure—and they must help one another and be kind to one another (vv. 8, 9; hh. 11-14); their blood, property and honour being inviolable (h. 15). They are forbidden to hate and boycott one another (h. 16), to call one another *kāfir* or *fāsiq* (h. 17), and to fight with one another (h. 18). A neighbour, whether a Muslim or a non-Muslim, must be treated kindly (hh. 19, 20). One must be kind and generous to one's slaves or servants, who must in all other matters be treated on a basis of equality (hh. 21-23). Looking after widows and orphans is an act of highest merit (hh. 24, 25). Even an enemy must be treated generously (hh. 26, 27). Divine mercy is shown to him who is merciful to God's creatures (hh. 28, 29), even to dumb animals (h. 30). Man must cultivate the habit of being truthful, for truth is the basis from which virtue springs while falsehood leads to vice (v. 10; h. 31). Special stress is laid that a man must be fair and forgiving in his dealings with other people, and must avoid everything which hurts them (vv. 11-19; h. 32). At the end are given a few verses and *hadīth* relating to good manners (vv. 20-22; hh. 33-41).

Many aspects of this subject have been, incidentally, dealt with in the foregoing chapters.

1 'Abd Allāh ibn 'Amr said,
..... The Prophet,
peace and blessings
of Allah be on him, used to
say :

"The best of you are those who have the most excellent morals."

(B. 61 : 23).

2 Abū Huraira said,
A man came to the Messenger of Allāh, peace and blessings
of Allah be on him, and said, O Messenger of Allāh ! Who has the greatest right that I should keep company with him with goodness ? He

١-عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ وَ
قَالَ .. . وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ إِنَّ مِنْ خَيَارِكُمْ أَحْسَنُكُمْ
أَخْلَاقًا ☆

٢-عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ
رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ يَا رَسُولَ اللَّهِ مَنْ أَحْقَ

said, "Thy mother". He said, Who then? He said, "Thy mother." He said, Who then? He said, "Thy mother." He said, Who then? He said, "Then thy father."

(B. 78 : 2.)

3 Mu'āviya ibn Jāhima reported,

Jāhima came to the Prophet, peace and blessings of Allah be on him, and said, O Messenger of Allāh! I intended that I should enlist in the fighting force and I have come to consult thee. He said: "Hast thou a mother?" He said, Yes. He said: "Then stick to her, for paradise is beneath her two feet."

(Ns. 25 : 6.)

4 'Āisha said,

A dweller of the desert came to the Prophet, peace and blessings of Allah be on him, and said, You

بِحُسْنِ صَحَابَتِيْ قَالَ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أَبُوكَ☆

٣-عَنْ مَعَاوِيَةَ بْنِ جَاهِمَةَ أَنَّ جَاهِمَةَ جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ أَرَدْتَ أَنْ أَغْزِرَ وَقَدْ جِئْتُكَ اسْتَشِيرُكَ فَقَالَ هَلْ لَكَ مِنْ أُمٍّ قَالَ نَعَمْ قَالَ فَأَنْزِرْهَا فَإِنَّ الْجَنَّةَ تَحْتَ رِجْلِيهَا☆

٤-عَنْ عَائِشَةَ قَالَتْ جَاءَ أَعْرَابِيُّ إِلَى النَّبِيِّ ﷺ فَقَالَ تَقْبِلُونَ

¹ This hadith gives the highest place of honour to woman.

kiss children but we do not kiss them. The Prophet, peace and blessings of Allah be on him. said :

" Do I control aught for thee if Allāh has taken away mercy from thy heart ? " (B. 78 : 18.)

5 'Ā'isha reported, The Prophet, peace and blessings of Allah be on him. took a baby in his arms, rubbing its palate (with chewed date), and it urinated on him, so he sent for water and made it follow the urine. (B. 78 : 21.)

6 'Ā'isha said, A woman came, with her being her two daughters, asking for charity, but she did not find with me anything except a date. I gave it to her and she divided it between her two daughters, and did not herself eat of it. Then she got up and went out, and

الصَّيْانَ فَمَا نَقْبَلُهُمْ فَقَالَ النَّبِيُّ
عَلِيِّكُمْ أَوْ أَمْلَكُ لَكُمْ أَنْ نَزَعَ اللَّهُ
مِنْ قَلْبِكَ الرَّحْمَةً ☆

٥-عَنْ عَائِشَةَ أَنَّ النَّبِيَّ عَلِيِّكُمْ
وَضَعَ صَيْأًا فِي حَجْرِهِ يُخْنَكُهُ
فَبَالَّا عَلَيْهِ فَدَعَا بِمَا فَاتَّهُهُ ☆

٦-عَنْ عَائِشَةَ قَالَتْ دَخَلَتْ
امْرَأَةٌ مَعَهَا ابْنَتَانِ لَهَا تَسْتَعْلُ فَلَمْ
تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمَرٍ فَاعْطَيْتُهَا
إِيَّاهَا فَقَسَّمَتْهَا بَيْنَ ابْنَتِهَا وَلَمْ
تَأْكُلْ مِنْهَا ثُمَّ قَامَتْ فَخَرَجَتْ

the Prophet, peace and blessings of Allah be on him, entered on us, and I informed him about it. So the Prophet, peace and blessings of Allah be on him, said :

"Whoever is thrown into a trial on account of these daughters, they are a screen for him from fire." (B. 24 : 10.)

7 Anas said,
I heard the Messenger of Allāh, peace and blessings of Allah be on him, say :

"Whomsoever it pleases that his sustenance should be made ample to him or that his life should be lengthened, let him be kind to his relatives."

(B. 34 : 13.)

8 Abū Huraira reported,
The Prophet, peace and blessings of Allah be on him, said :

"Rahīm is an offshoot of Rahmān; so Allāh said, Whoever makes his ties close with thee I will make My ties close with him, and whoever severs his ties

وَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَنَاهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَتَلَى مِنْ هَذِهِ الْبَنَاتِ شَيْئاً كُنْ لَهُ سِيرَاً مِنْ النَّارِ ☆

٧-عَنْ أَنَسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مِنْ سَرِهِ أَنْ يَسْطَعَ لَهُ رِزْقُهُ أَوْ يَنْسَأَهُ فِي آتِهِ فَلَيَصِلَ رَحْمَةً ☆

٨-عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الرَّحِيمَ شَجَنَةً مِنَ الْجَنِّ فَقَالَ اللَّهُ مَنْ وَصَلَكَ وَصَلَتْهُ

with thee I will sever My ties with him."²
(B. 78 : 13.)

9 Abū Huraira said,
The Messenger of
Allāh, peace and blessings of Allah be on him, said:

"The most perfect of the believers in faith is the best of them in moral excellence, and the best of you are the kindest of you to their wives."

(Tr. 10 : 11.)

10 Aswad said.
I asked 'Ā'iša, What did the Prophet, peace and blessings of Allah be on him, do when in his house? She said, He served his wife, meaning that he did work for his wife.

(B. 10 : 44.)

وَمَنْ قَطَعَكَ قَطْعَتْهُ ☆

٩-عَنْ أَيِّ هُرْبَةَ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ أَكْمَلَ الْعُوْمَنِينَ
إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخَيْرًا مِّنْ
خَيْرِكُمْ لِنَسَائِهِمْ ☆

١٠-عَنِ الْأَسْوَدِ قَالَ سَأَلَتْ
عَائِشَةَ مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ يَصْنَعُ
فِي بَيْتِهِ قَالَتْ كَانَ يَكُونُ فِي مَهْنَةِ

أَهْلَهُ تَعْنِي خَدْمَةَ أَهْلِهِ ☆

² The word *rāḥim* means the *womb*, hence *relationship by the female side*: but it also carries the wider significance of *relationship in general*; and *Rāḥmān* means the *God of mercy or the Beneficent God*. The *hadīth* signifies that relationship is deeply connected with mercy in its very nature. So whoever makes close ties of relationship by kindness to relatives God is kind to him, and whoever severs the ties of relationship by ill-treatment towards relatives God is displeased with him. One must be kind to relatives though they be non-Muslims (B. 11 : 7).

11 Ibn 'Umar reported,
The Messenger of
Allāh, peace and blessings of Allah be on him, said :

"A Muslim is the brother of a Muslim; he does him no injustice, nor does he leave him alone (to be the victim of another's injustice); and whoever does the needful for his brother, Allāh does the needful for him; and whoever removes the distress of a Muslim, Allāh removes from him a distress out of the distresses of the day of resurrection; and whoever covers (the fault of) a Muslim, Allāh will cover his sins on the day of resurrection."

(B. 46 : 3.)

12 Anas said,
The Messenger of
Allāh, peace and blessings of Allah be on him, said :

"Help thy brother whether he is the doer of wrong or wrong is done to him."

They (his companions) said, O Messenger of Allāh ! We can help a man to whom wrong is done, but

١١-عَنْ أَبْنَى عُمَرَ أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ أَخُو الْمُسْلِمِ
لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ وَمَنْ كَانَ
فِي حَاجَةٍ أَجْبَهُ كَانَ اللَّهُ فِي
حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ
كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ
كُرْبَاتِ يَوْمِ الْقِيَمَةِ وَمَنْ سَرَّ
مُسْلِمًا سَرَّهُ اللَّهُ يَوْمَ الْقِيَمَةِ ☆

١٢-عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ
مَظْلُومًا قَالُوا يَا رَسُولَ اللَّهِ هَذَا
نَصْرُهُ مَظْلُومًا فَكَيْفَ نَصْرُهُ

how could we help him when he is the doer of wrong? He said: "Take hold of his hands from doing wrong." (B. 46 : 4.)

13 Nu'mān said, The Messenger of Allāh, peace and blessings of Allah be on him, said :

"Thou wilt see the faithful in their having mercy for one another and in their love for one another and in their kindness towards one another like the body; when one member of it ails, the entire body (ails), one part calling out the other with sleeplessness and fever." (B. 78 : 27.)

14 Abū Mūsa reported, The Prophet, peace and blessings of Allah be on him, said :

"Believers are in relation to one another as (parts of) a structure, one part of which strengthens the other." And he inserted the fingers of one hand amid those of the other (so as to conjoin his two hands). (B. 8 : 88.)

ظالماً قال تأخذ فوق يديه ☆

١٣- عَنْ النَّعْمَانَ يَقُولُ قَالَ
رَسُولُ اللهِ عَلَيْهِ السَّلَامُ تَرَى الْمُؤْمِنِينَ
فِي تَرَاحُّهُمْ وَتَوَادُّهُمْ وَتَعَاافُفِهِمْ
كَمِثْلِ الْجَسَدِ إِذَا اشْتَكَى عُضُواً
تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهَرِ
وَالْحُمَّى ☆

١٤- عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ
عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ أَنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ
كَالْبَنِيَانِ يُشَدُّ بَعْضُهُ بَعْضًا وَشَبَكَ
أَصَابِعَهُ ☆

15 Ibn 'Umar reported, The Prophet, peace and blessings of Allah be on him, said, while at Minā: "Do you know what day is this?" They said, Allāh and His Messenger know best. He said: "This is a sacred day. Do you know what city is this?" They said, Allāh and His Messenger know best. He said, "Sacred city. Do you know what month is this?" They said, Allāh and His Messenger know best. He said: "Sacred month." Then he said: "Surely Allāh has made sacred to you your blood and your property and your honour as this day of yours is sacred in this month of yours in this city of yours."

(B. 25 : 132.)

١٥-عَرِبٌ أَبْنَى عُمَرَ قَالَ قَالَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
يَوْمٌ هَذَا قَالُوا اللَّهُ وَرَسُولُهُ
أَعْلَمُ فَقَالَ فَإِنَّ هَذَا يَوْمَ حَرَامٌ
أَفْتَدُرُونَ أَئِ بَلَدٌ هَذَا قَالُوا
اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ بَلَدٌ حَرَامٌ
أَفْتَدُرُونَ أَئِ شَهْرٌ هَذَا قَالُوا اللَّهُ
وَرَسُولُهُ أَعْلَمُ قَالَ شَهْرٌ حَرَامٌ
قَالَ فَإِنَّ اللَّهَ حَرَمَ عَلَيْكُمْ دَمَّكُمْ
وَأَمْوَالَكُمْ وَاعْصَمَ كُحْرَمَةً
يَوْمَكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي
بَلَدِكُمْ هَذَا ☆

* These memorable words, making inviolable the blood, property and honour of one Muslim to another, were uttered on the sacred day of Sacrifices, in the sacred month of Dhu-l-Hijja, in the sacred city of Makka.

16 Anas reported,
The Messenger of
Allāh, peace and blessings of Allah be on him, said :

"Do not hate one another and do not be jealous of one another and do not boycott one another, and be servants of Allāh (as) brethren; and it is not lawful for a Muslim that he should sever his relations with his brother for more than three days."

(B. 78 : 57.)

17 Abū Dharr reported,
He heard the Prophet,
peace and blessings of Allah be on him, say :

"A man does not accuse another of being a transgressor, nor does he accuse him of being a kāfir, but it (the epithet) comes back to him, if his companion is not such." *

(B. 78 : 44.)

١٦-عَنْ أَنَسِ بْنِ رَوْهَنَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَبَاخُضُوا وَلَا تَحَاسِدُوا
وَلَا تَدَأْبُرُوا وَكُونُوا عِبَادَ اللَّهِ
إِخْرَانًا وَلَا يَحْلِلْ لِمُسْلِمٍ أَنْ يَهْجُرْ
أَخَاهُ فَوْقَ ثَلَاثَةِ آيَامًِ☆

١٧-عَنْ أَبِي ذِئْرَهُ أَنَّهُ سَمِعَ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَرْبِرِي رَجُلٌ رَجُلًا
بِالْفُسُوقِ وَلَا يَرْمِي بِالْكُفْرِ إِلَّا
أَرْتَدَتْ عَلَيْهِ أَنْ لَمْ يَكُنْ صَاحِبُهُ

كَذَالِكَ☆

* The Holy Prophet thus emphasized that one member of the Muslim brotherhood should not call another *fāsiq* (transgressor); or *kāfir* (unbeliever). The man who did this deserved to have the very epithet applied to him by way of punishment.

18 Abū Bakra said, . . . I heard the Messenger of Allāh, peace and blessings of Allah be on him, say :

"When two Muslims meet each other with their swords, both of them are in the fire."

I said, O Messenger of Allāh ! This is for the murderer, but what about the one who is murdered ? He said :

"He was desirous of murdering his companion."

(B. 2 : 21.)

19 Abū Huraira said, The Messenger of Allāh, peace and blessings of Allah be on him, said :

"Whoever believes in Allāh and the latter day should not harm his neighbour, and whoever believes in Allāh and the latter day should honour his guest."⁵

(B. 78 : 31.).

⁵ The sending of gifts to neighbours is recommended (H. xxvi : 1). *Ikrām al-dzāif* (honouring the guest) is specially enjoined on Muslims. In another hadīth.

١٨-عَنْ أَبِي بَكْرَةَ قَالَ . . . أَتَيْ سَمِعْتُ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ
اَذَا تَقَاتَلُ الْمُسْلِمَانَ بَسِيفَيْهِمَا
فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ قُلْتُ
يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَأَنَا
بِالْمَقْتُولِ قَالَ اَنْهُ كَانَ حَرِيصًا
عَلَى قَتْلِ صَاحِبِهِ ☆

١٩-عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ مَنْ كَانَ يُوْمَنْ
بِاللَّهِ وَالْيَوْمَ الْآخِرِ فَلَا يُوْدِعُ جَاهَرَةً
وَمَنْ كَانَ يُوْمَنْ بِاللَّهِ وَالْيَوْمَ
الْآخِرِ فَلَيْكِمْ ضَيْفَةً ☆

20 'Ā'isha reported,
The Prophet, peace and
blessings
of Allah be on him, said :

"Gabriel continued to enjoin me with good treatment towards the neighbour until I thought that he would make him heir of the property (of the deceased neighbour.)"

(B. 78 : 28.)

21 Abū Dharr said,
peace and blessings
of Allah be on him, . . . The Prophet,
said to me:

" . . . Your slaves are your brethren, Allāh has placed them under your control; so whoever has his brother under his control should feed him from what he eats and should give him clothes to wear from what he wears, and do not impose on them a task which should overpower them, and if you

٢٠-عَنْ عَائِشَةَ عَنِ النَّبِيِّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا زَالَ يُوصِي

جِرْمَلُ بِالْحَارِ حَتَّىٰ ظَنَنتُ أَنَّهُ

سَيُورُثُهُ ☆

٢١-عَنْ أَبِي ذِئْرٍ قَالَ . . . قَالَ

لِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . . . أَخْوَانُكُمْ

خَوْلُكُمْ جَعَلْهُمُ اللَّهُ تَحْتَ أَيْدِيهِكُمْ

فَنَ كَانَ أَخْوَهُ تَحْتَ يَدِهِ فَلِيُطْعَمُهُ

مَا يَأْكُلُ وَلِيُلْبِسُهُ مَا يَلْبِسُ وَلَا

تُكْلِفُهُمْ مَا يَغْلِبُهُمْ فَإِنْ

it is stated that special food should be prepared for the guest for one day and night—this is called his *jā'iza*, while entertainment of the guest, his *dziyāfa*, lasts for three days. What is spent on the guest after that is termed *sadaqa* or charity.

impose on them such a task, then help them (in doing it)." (B. 2 : 21.)

كَلْفَتُهُمْ فَاعْبُرُوهُمْ ☆

22 Anas said, I served the Prophet, peace and blessings of Allah be on him, for ten years, and he never said to me, Fie. Nor, Why hast thou done (this)? Nor, Why hast thou not done (this)?

(B. 78 : 39).

٢٢-عَنْ أَنَسِ قَالَ خَدَّمْتُ النَّبِيَّ عَلِيِّكُمْ عَشْرَ سِنِينَ فَمَا قَالَ لِي أَفْ وَلَا لَمْ صَنَعْتَ وَلَا أَنَّ لَا صَنَعْتَ ☆

23 Abū Huraira said, The Prophet, peace and blessings of Allah be on him, said :

"One who manages the affairs of the widow and the poor man is like the one who exerts himself hard in the way of Allāh, or the one who stands up for prayer in the night and fasts in the day."

(B. 69 : 1.)

٢٣-عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ عَلِيِّكُمْ السَّاعِيُّ عَلَى الْأَرْمَلَةِ وَالْمَسْكِنِ كَمَجَاهِدٍ فِي سَيْلِ اللَّهِ أَوِ الْقَانِمِ اللَّيْلَ الصَّابِمِ النَّهَارَ ☆

24 Sahl ibn Sa'd reported, The Messenger of Allāh, peace and blessings of Allah be on him, said :

٤-عَنْ سَهْلِ ابْنِ سَعْدٍ عَنْ

* The ḥadīth speaks of slaves, but the words are equally applicable to servants, specially the concluding portion.

"I and the man who brings up an orphan will be in paradise like this."

And he pointed with his two fingers, the fore-finger and the middle finger.¹

(B. 78 : 24.)

25 Abū Huraira reported, Ṭufail ibn 'Amr al-Dausī and his companions came to the Prophet, peace and blessings of Allah be on him, and said, O Messenger of Allah! Daus have disobeyed and refused, so pray to Allah for their punishment. And it was said, Daus have perished. But he said: "O Allāh! Guide Daus and bring them."² (B. 56 : 100.)

الَّنِيْ عَلِيِّ اللَّهِ قَالَ آتَا وَكَافِلُ الْبَيْتِ

فِي الْجَنَّةِ هَكَذَا وَقَالَ بِاَصْبَعِيهِ

السَّبَابَةِ وَالوُسْطَى ☆

٢٥- عَنْ أَبِي هُرَيْرَةَ قَدِمْ طَفِيلٌ

ابْنُ عَمْرٍ وَالدَّوْسِيِّ وَأَصْحَابِهِ عَلَى

الَّنِيْ عَلِيِّ اللَّهِ فَقَالُوا يَا رَسُولَ اللهِ

أَنْ دُوسًا عَصَتْ وَأَبْتَ قَادِعُ اللهِ

عَلَيْهَا فَقِيلَ هَلَكَتْ دُوسٌ قَالَ

اللَّهُمَّ اهْدِ دُوسًا وَأَتِ بِهِمْ ☆

¹ The Holy Prophet pointed with his two fingers which are close to each-other, meaning that the man who brings up an orphan will be with him in paradise.

² The Holy Prophet thus refused to pray for the punishment of even those who disobeyed and he prayed for their guidance.

26 'Ā'isha reported, The Jews came to the Prophet, peace and blessings of Allah be on him, and said, Death overtake you ! 'Ā'isha said, And you, and may Allāh curse you and may Allāh's wrath descend on you. He (the Prophet) said :

"Gently, O 'Ā'isha ! Be courteous, and keep thyself away from roughness."

(B. 78 : 38.)

27 Jarir said, The Messenger of Allāh, peace and blessings of Allah be on him, said :

"Allāh has no mercy on him who is not merciful to men."¹⁰

(B. & M-Msh. 24 : 15.)

28 Ibn 'Abbās said, The Messenger of Allāh, peace and blessings of Allah be on him, said :

⁹ The Muslim salutation *as-salāmu 'alai-kum* means *peace be with you*. The Jews mischievously corrupted it into *as-sāmu 'alai-kum* which means *death overtake you*. The Holy Prophet did not allow courtesy even to such enemies.

¹⁰ Thus a Muslim is required to be merciful to all men, whether they are Muslims or non-Muslims.

٢٦-عَنْ عَائِشَةَ أَنَّ يَهُودَ آتَوْا
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا السَّامُ عَلَيْكُمْ
فَقَالَتْ عَائِشَةُ عَلَيْكُمْ وَلَعْنَكُمْ
اللَّهُ وَغَضَبَ اللَّهُ عَلَيْكُمْ فَقَالَ
مَهْلَأً بَأْ عَائِشَةُ عَلَيْكَ بِالرَّفِقِ
وَآيَاتِكَ وَالْعِنْفَ ☆

٢٧-عَنْ جَرِيرٍ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَرْحُمُ اللَّهُ مَنْ لَا
يَرْحُمُ النَّاسَ ☆

٢٨-عَنْ أَبْنِ عَبَّاسٍ قَالَ قَالَ

"He is not of us who does not show mercy to our little ones and respect to our great ones."

(Tr-Msh. 24 : 15.)

رَسُولُ اللهِ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَ الْمُرْسَلِينَ
لَمْ يَرْحَمْ صَغِيرَنَا وَلَمْ يُؤْفِرْ

كَبِيرَنَا ☆

29 Sahl said,
The Messenger of Allāh, peace and blessings of Allāh be on him, passed by a camel that had grown extremely lean. So he said : "Be careful of your duty to Allāh regarding these dumb animals ; ride them while they are in a fit condition, and eat them while they are in a fit condition." (AD. 15 : 43.)

٢٩-عَنْ سَهْلٍ قَالَ مَرْسُولُ اللهِ عَلَيْهِ وَسَلَّمَ يَعْبُرُ قَدْ لَحَقَ ظَهُورُهُ يَعْطُنَهُ قَالَ اتَّقُوا اللهَ فِي هَذِهِ الْبَهَائِمِ الْمُعَجَّمَةِ فَارْكُبُوهَا صَالِحَةً وَكُوْلُوهَا صَالِحَةً ☆

30 'Abd Allāh reported,
The Prophet, peace and blessings of Allāh be on him, said :

"Surely truth leads to virtue, and virtue leads to paradise, and a man continues to speak the truth

٣٠-عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الصَّدِيقَ يَهْدِي إِلَى الْبَرِّ وَإِنَّ الْبَرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لِيَصُدُّقُ حَتَّى يَكُونَ

until he becomes thoroughly truthful; and surely falsehood leads to vice, and vice leads to the fire, and a man continues to tell lies until he is written down a great liar with Allāh."

(B. 78 : 69.)

31 Anas said,
The Prophet, peace and blessings of Allah be on him, was not a reviler, nor foul in speech, nor a curser ; to reprove one of us he would say : "What is the matter with him, may his forehead abound with dust."¹¹ (B. 78 : 38.)

32 'Ali said,
The Messenger of Allāh, peace and blessings of Allah be on him, said :

"A Muslim owes to a Muslim six (duties) to be bestowed liberally — he should offer him salutation when he meets

صَدِيقًا وَانَّ الْكَذَبَ يَهْدِي إِلَى
الْفُجُورِ وَانَّ الْفُجُورَ يَهْدِي إِلَى
النَّارِ وَانَّ الرَّجُلَ لَيَكْذِبُ حَتَّى
يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا ☆

٣١-عَنْ أَنَسٍ قَالَ لَرَبِّيْكُنِ النَّبِيِّ
عَلَيْهِ السَّلَامُ سَبَابَاً وَلَا فَحَاشَا وَلَا لَعَانَا
كَانَ يَقُولُ لَأَحَدَنَا عَنْدَ الْمَعْتَبَةِ
مَا لَهُ تَرِبَ جَبِينَهُ ☆

٣٢-عَنْ عَلَيِّ قَالَ قَالَ رَسُولُ
اللهِ عَلَيْهِ السَّلَامُ لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سَتِ
بِالْمَعْرُوفِ يُسْلِمُ عَلَيْهِ إِذَا لَقِيَهُ

¹¹ The meaning is, may he be frequent in prostrating himself.

him,¹² and he should accept when he invites him, and he should pray for him when he sneezes, and he should visit him when he is sick, and he should follow his bier when he dies, and he should love for him what he loves for himself."

(Tr-Msh. 24 ; 1.)

33 Abū Huraira reported, The Prophet, peace and blessings of Allah be on him, said :

"The younger one should offer salutation to the older one, and the one who is going along to the one who is sitting, and the smaller group to the larger group." (B. 79 : 4.)

34 'Abd Allāh ibn 'Amr reported,

A man asked the Messenger of Allāh, peace and blessings of Allah be on him,

وَيُحِبُّهُ إِذَا دَعَاهُ وَيُسْمِتُهُ إِذَا عَطَسَ وَيَعُودُهُ إِذَا مَرَضَ وَيَتَبَعُ جَنَازَتَهُ إِذَا مَاتَ وَيُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ ☆

٣٣-عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ قَالَ يُسْلِمُ الصَّغِيرُ عَلَى الْكَبِيرِ وَالْمَأْوَى عَلَى الْقَاعِدِ وَالْمُقْلِبُ عَلَى الْكَثِيرِ ☆

٤-عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ وَأَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ قَالَ اللَّهُ أَكْبَرُ ☆

¹² The words of the Muslim salutation are *as-salāmu 'alai-kum* and the salutation is generally returned by saying *wa 'alai-kum-us-salām* (*peace be with you*). To this are sometimes added the words *wa rahmat-ullāhi wa barakātuh* (*and the mercy of Allāh and His blessings*). Salutation is offered by men to women and vice-versa (B. 79 : 16).

what Islām is the best one ?
He said :

"That thou feed (the poor) and offer salutation to whom thou knowest and whom thou dost not know." (B. 2 : 5.)

35. Qatāda said,
I said to Anas, Did the companions of the Prophet, peace and blessings of Allah be on him, shake hands¹³ (when they met) ?

He said, Yes.

(B. 79 : 27.)

36. 'Āisha said,
Zaid ibn Ḥāritha¹⁴ came to Madina, and the Messenger of Allāh, peace and blessings of Allah be on him, stood up to receive him, and he embraced him¹⁵ and kissed him.

(Tr-Msh. 24 : 3.)

الْإِسْلَامُ خَيْرٌ قَالَ تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفَ وَمَنْ لَمْ تَعْرِفْ ☆

٣٥- عن قَاتَادَةَ قَالَ قُلْتُ لِأَنَسَ أَكَانَتِ الْمُصَافَحةُ فِي أَهْلَحَابِ النَّبِيِّ عَلَيْهِ السَّلَامُ قَالَ نَعَمْ ☆

٣٦- عن عَائِشَةَ قَالَتْ قَدَمَ زَيْدٍ ابْنُ حَارِثَةَ الْمَدِينَةِ . . . فَقَامَ إِلَيْهِ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ . . . فَاعْتَنَقَهُ وَقَبَّلَهُ ☆

¹³ This is called *muṣāfaha* (from *ṣafha* meaning side), the two men joining their hands as a mark of love.

¹⁴ Zaid was a slave whom the Holy Prophet had set free, and on account of his deep attachment to the Holy Prophet, he was called his son.

¹⁵ This is called *mu'ānaqa* (from 'unūq meaning neck). Some *hadīth* show that the Holy Prophet disallowed it, but he may have done this simply to show that it should not be generally resorted to.

37 'Ubaid ibn 'Umair reported,

Abū Mūsā al-Ash'ari sought permission to see 'Umar and he was not permitted, as if he was engaged, and Abū Mūsā came back.

(B. 34 : 9.)

38 Sa'id ibn Abu-l-Hasan said to Hasan,

Women, other than Arabs, keep their bosoms and their heads uncovered. He said, Turn thou away thy eyes from them.¹⁶

(B. 79 : 2.)

39 'Āisha reported,

Sauda bint Zam'a went out on a certain night. 'Umar saw her

٣٧-عَنْ عُبَيْدِ بْنِ عُمَرَ أَنَّ أَبَّا

مُوسَى الْأَشْعَرِيَّ أَسْتَاذَنَ عَلَى
عُمَرَ بْنِ الْخَطَّابِ فَلَمْ يُوْذَنْ لَهُ
وَكَانَ كَانَ مَشْغُولًا فَرَجَعَ

أَبُو مُوسَى ☆

٣٨-قَالَ سَعِيدُ بْنُ أَبِي الْحَسَنِ

لِلْحَسَنِ أَنَّ نِسَاءَ الْعِجمِ يَكْشِفْنَ
صَدْوَرَهُنَّ وَرُوْسَهُنَّ قَالَ

اَصْرَفْ بَصَرَكَ عَنْهُنَّ ☆

٣٩-عَنْ عَائِشَةَ قَالَتْ نَرَجَتْ

سُودَةُ بْنَتُ زَمْعَةَ لَيْلًا فَرَأَاهَا

¹⁶ This incident relates to the time when the whole of Arabia had become Muslim. Arab women also kept their heads and bosoms uncovered before Islam. Hence the Holy Qur'añ ordered women to wear their head-coverings over their bosoms (24 : 31).

and recognised her and said, By Allāh, O Sauda ! thou canst not hide thyself from us. So she returned to the Prophet, peace and blessings of Allah be on him, and mentioned this to him while he was dining in my apartment and he said :

"It is permitted to you (women) that you go out for your needs." ¹⁷

(B. 67 : 116.)

40 'Ā'iša reported, 'Asmā', daughter of Abū Bakr, came to the Messenger of Allāh, peace and blessings of Allah be on him, and she was wearing thin clothes. The

عَمَرْ فَعَرَفَهَا فَقَالَ أَنْكَ وَاللَّهُ يَا سُودَةً مَا تَخْفِينَ عَلَيْنَا فَرَجَعَتْ إِلَى الَّذِي كَانَتْ فِيهِ فَذَكَرَتْ ذَلِكَ لَهُ وَهُوَ فِي حُجُورِهِ يَتَعَشَّى . . . وَهُوَ يَقُولُ قَدْ أَذِنَ اللَّهُ لِكَنْ أَنْ تَخْرُجْ جَنَاحَكُنْ ☆

٤-عَنْ عَائِشَةَ أَنَّ اسْمَاءَ بْنَتَ إِبْكَرِ دَخَلَتْ عَلَى رَسُولِ اللَّهِ عَلَيْهِ وَسَلَّمَ وَعَلَيْهَا ثِيَابٌ رَقَاقٌ

" We find women in the Holy Prophet's time repairing unveild to mosques to join the congregational prayers (B. 10 : 162), carrying provisions for soldiers (B. 56 : 66), taking care of the sick and the wounded (B. 56 : 67), taking part in actual fighting when necessary (B. 56 : 62), helping their husbands in the labour of the field (B. 67 : 108), serving the male guests at a feast (B. 67 : 78), carrying on business (B. 11 : 54), carrying on trade with men (B. 34 : 67), and so on.

Messenger of Allāh, peace and blessings of Allah be on him, turned away his face from her and said :

"O Asmā' ! When the woman attains her majority, it is not proper that any part of her body should be seen except this and this."

And he pointed to his face and his hands." ¹⁸

(AD. 31 : 30.)

فَأَعْرَضَ عَنْهَا رَسُولُ اللهِ ﷺ
وَقَالَ يَا ابْنَاءَ أَنَّ الْمَرْأَةَ إِذَا
بَلَغَتِ الْمَحِيضَ لَمْ يَصْلُحْ لَهَا
أَنْ يُرَى مِنْهَا إِلَّا هَذَا وَهَذَا
وَأَشَارَ إِلَى وَجْهِهِ وَكَفَيْهِ ☆



¹⁸ A woman is not required to cover her face or wear a veil. In fact, in pilgrimage she is required to keep herself unveiled (B. 25 : 23), because the veil was worn as a mark of rank, and was not required by the law of Islām.

CHAPTER XXXI

THE STATE

(*Al-Imāra*)

1. "And their rule is by counsel among themselves" (42 : 38).
2. "Pardon them and ask protection for them, and take counsel with them in affairs of state" (3 : 158).
3. "Allāh commands you to make over trusts to those worthy of them, and that when you judge between people you judge with justice" (4 : 58).
4. "O David ! We have made thee a ruler in the land, so judge between people with justice and do not follow (thy) desire" (38 : 26).
5. "They said : How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted abundance of wealth. He said : Surely Allāh has chosen him in preference to you, and He has increased him abundantly in knowledge and physique" (2 : 247).
6. "Obey Allāh and obey the Messenger and those in authority from among you, and if you quarrel about anything, refer it to Allāh and the Messenger" (4 : 58).

Amr means a command or an order ; *imāra*, the possession of command or the office or authority of a commander or a ruler or a king ; and *amir*, the person who commands or rules, or the head of a state. The word *imām* (originally, a person whose example is followed or who is imitated) is also used to indicate the chief or head of a state, and so also the word *khalifa* (originally, a successor, or a vicegerent, or a prophet's successor).

According to the Holy Qur'an, the Muslim State is a democracy, counsel being the foundation-stone of government (v. 1); even the Holy Prophet is ordered to consult with his followers in conducting affairs of state (v. 2). The people are required to elect as their rulers persons who are fit for this office—to make over trusts to those worthy of them—and those chosen as rulers are required to be just (vv. 3, 4). Vast knowledge and strong physique are the qualifications which should be sought for in a good ruler, not the possession of wealth (v. 5). The highest authority is that of Allāh and His Messenger, so that no law should contravene the Holy Qur'an and the Sunna (v. 6).

Hadith lays it down that government is needed for the good of the people, the king or head of a state being as much responsible for the welfare of the people whom he rules, as a father or mother for the welfare of his or her children, or as a servant for the property entrusted to him (h. 1). The people's responsibility to the State is to respect its laws and obey its orders, so long as they do not require disobedience to Allah and His Messenger (hh. 2-5). Opposition to constituted authority or rebellion against it is not allowed (h. 6), but the authority of the head of the State may be disputed in extreme cases and he may even be deposed (hh. 7, 8) The Muslim State founded by the Holy Prophet chose the fittest man as his successor after his death, and it was agreed that the State should have a single head who should carry on government with the help of his counsellors and ministers (hh. 9, 10). The Khalifa was a paid servant of the State, like all other public servants (h. 11). No public servant could accept gifts from the public (H. xvi : 18). Those entrusted with carrying on the work of government, including the head, were required to work for the good of the people (h. 12), to be gentle to them (h. 13), to lead simple lives (h. 14), to be easily accessible (h. 15), to be God-fearing (h. 16), to tax the different classes of people according to their capacity, to provide for those who could not earn and to have as much regard for the rights of their non-Muslim subjects as for those of Muslims (h. 17). In his private capacity the ruler was to be treated as any other individual Muslim (h. 18).

1 Ibn 'Umar reported,
I heard the Messenger
of Allah, peace and blessings
of Allah be on him, say :

"Every one of you is a ruler and every one of you shall be questioned about those under his rule; the king is a ruler and he shall be questioned about his subjects; and the man is a ruler in his family and he shall be questioned about those under his care; and the woman is a ruler in the house of her husband, and she shall be questioned

أَعْنَى بْنُ عَمِّي سَمِعَتْ رَسُولَ
اللهِ عَلَيْهِ السَّلَامُ يَقُولُ كُلُّكُمْ رَاعٍ
وَ كُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَتِهِ
الْأَمَامُ رَاعٍ وَ مَسْئُولٌ عَنْ رَعِيَتِهِ
وَ الْجَلُّ رَاعٍ فِي أَهْلِهِ وَ هُوَ
مَسْئُولٌ عَنْ رَعِيَتِهِ وَ الْمَرْأَةُ

about those under her care; and the servant is a ruler so far as the property of his master is concerned, and he shall be questioned about that which is entrusted to him."¹

(B. 11 : 11.)

2 Anas reported,
The Prophet, peace and
blessings
of Allah be
on him, said :

"Hear and obey though a Negro whose head is like a raisin is appointed (to rule over you)."²

(B. 10 : 54.)

3 Ibn 'Umar reported,
The Prophet, peace and
blessings
of Allah be
on him, said :

"To hear and obey (the authorities) is binding, so long as one is not com-

رَاعِيَةٌ فِي بَيْتٍ زَوْجَهَا وَمَسْئُولَةٌ

عَنْ رَعِيَّتِهَا وَالخَادِمُ رَاعٍ فِي

مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ ☆

٢-عَنْ آنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ

اسْمَعُوا وَأَطِيعُوا وَإِنْ اسْتَعْمَلَ

حَبْشَى كَانَ رَاسَهُ زَبِيبَةً ☆

٣-عَنْ أَبْنَى عُمَرَ عَنِ النَّبِيِّ ﷺ

قَالَ السَّمْعُ وَالطَّاعَةُ حَقٌّ مَا لَمْ

¹ The Arabic word *ra'* (from *ra'y*, *pasturing cattle*) means a *keeper*, *guarder*, *ruler* or *governor*. *Imām* means a *leader*, and the king is also called an *imām*. The king or ruler is here placed in the same category as a servant. Just as a servant is entrusted with certain property for which he is responsible to the master, the king or the ruler is entrusted with the care of the people and the guarding of their rights; and for the proper discharge of his duties, he is responsible in the first place to God Who is the real Master, and then to the people in relation to whom he occupies the position of a servant. Hereditary kingship is therefore foreign to the Islamic conception of the State.

² Thus even a Negro, if he is fit for the job, may be placed in authority over people of a white race; considerations of race and colour carry no weight in Islam. According to another version, the words are, *a Negro slave* (M. 17), so that even a slave may be entrusted with command.

manded to disobey (God); when one is commanded to disobey (God), he shall not hear or obey."³

(B. 56 : 108.)

4 Abū Huraira reported, He heard the Messenger of Allāh, peace and blessings of Allah be on him, say :

"He who obeys me obeys Allāh, and he who disobeys me disobeys Allāh; and he who obeys the amīr obeys me, and he who disobeys the amīr disobeys me; and the imām is an armour for protection—the battle is fought for his defence and through him protection is sought. So

يُوْمَنْ بِالْمُعَصِّيَةِ فَإِذَا أَمْرَ
بِمُعَصِّيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ ☆

عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ
رَسُولَ اللَّهِ ﷺ يَقُولُ
مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ
عَصَانِي فَقَدْ عَصَى اللَّهَ وَمَنْ
يُطِيعُ الْأَمِيرَ فَقَدْ أَطَاعَنِي وَمَنْ
يَعْصِ الْأَمِيرَ فَقَدْ عَصَانِي وَأَنَّمَا
الْأَمَامُ جُنَاحٌ يُقَاتَلُ مِنْ وَرَائِهِ

³ Law is above all, even above the king or supreme authority : an order against the Holy Qur'ān and authoritative hadīth cannot therefore be accepted.

⁴ Amīr literally means *one who holds command*, and the word is applied to any person who is entrusted with any kind of authority over others. The highest ruling authority in Islām was called *Amīr al-Mu'minīn* (*Commander of the Faithful*). The amīr or the imām is here called *junnah*, or an armour for protection, because without the institution of *imāra*, or subjection to authority, a people cannot protect themselves either from an enemy or from one another's injustice.

if he commands the doing of duty to Allāh and does justice, he has a reward for it ; and if he does otherwise,⁶ he shall suffer the evil consequences of it.” (B. 56 : 109.)

5 ‘Ali said,
The Prophet, peace and blessings of Allah be on him, said :
“Obedience is due only in that which is good.”⁶ (B. 64 : 61.)

6 Ibn ‘Abbās said,
The Prophet, peace and blessings of Allah be on him, said :
“He who dislikes an order of his amīr should withhold himself from

وَيُتَّقِيْ بِهِ فَإِنْ أَمْرَرَ بِتَقْوَىِ اللَّهِ
وَعَدَلَ فَإِنَّ لَهُ بِذَلِكَ أَجْرًا وَإِنْ

قَالَ بِغَرَهْ فَإِنَّ عَلَيْهِ مِنْهُ

٥-عَنْ عَلَيِّ... قَالَ النَّبِيُّ ﷺ

الطَّاعَةُ فِي الْمَعْرُوفِ

٦-عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ

ﷺ قَالَ مَنْ كَرِهَ مِنْ أَمْرِهِ
شَيْئًا فَلَا يُصِرِّ فَإِنَّهُ مَنْ تَحْرُجُ مِنْ

⁶ The maxim that the king can do no wrong is not known to Islām. As h. 6 shows, however, constituted authority is not to be opposed simply because a person thinks that justice has not been done to him.

* These are the concluding words of the *hadīth*, according to which the amīr appointed over a small force required those under him to enter fire, but they refused to obey him. The Holy Prophet approved of their action, and added the words quoted here. According to another *hadīth* (B. 64 : 60), when Khālid, who was appointed commander of a small force, ordered certain prisoners of war to be put to death, Ibn ‘Umar and others refused to kill as the order was against the clear teachings of the Holy Qur’ān ; and the Holy Prophet approved of their action. So an order should be disobeyed when it is against the clear precepts of the Law.

opposition, for he who rebels against the king by a span dies the death of *jāhiliyya*." (B. 93 : 2.)

7 Abū Sa'īd said,
The Messenger of Allāh, peace and blessings of Allah be on him, said :

"The most excellent jihād is the uttering of truth in the presence of an unjust ruler."

(Tr-Msh. 17.)

8 'Ubāda ibn Ḫāmit said,
The Prophet, peace and blessings of Allah be on him, invited us so we swore allegiance to him; and among the conditions which he laid down on us to follow was this that he had a promise from us to hear and obey, whether we liked or disliked (an order), and whether we were in adversity or ease, even if our rights were not granted; and that we should not dispute the

السُّلْطَانِ شَرًّا مَاتَ مِيتَةً
جَاهْلِيَّةً ☆

٧-عَنْ أَبِي سَعِيدٍ قَالَ قَالَ
رَسُولُ اللَّهِ عَلَيْهِ الْكَوْنُونُ أَفْضَلُ الْجِهَادِ
مَنْ قَالَ كَلِمَةً حَقًّا عِنْدَ سُلْطَانٍ
جَائز☆

٨-عَنْ عَبَادَةَ بْنِ الصَّامِتِ قَالَ
دَعَانَا النَّبِيُّ عَلَيْهِ السَّلَامُ فَبَأَيْنَا هُوَ فَقَالَ
فِيهَا أَخَذَ عَلَيْنَا أَنْ بَأَيْنَا عَلَى
السَّمِيعِ وَالظَّاهِرَةِ فِي مَنْشَطَنَا
وَمَكَرَهُنَا وَعُسْرَنَا وَيُسْرَنَا وَ
أُثْرَةَ عَلَيْنَا وَأَنْ لَا نَنْزِعَ الْأَمْرَ

authority of those entrusted with it, (adding), "Unless you see (an act of) open disbelief in which you have a clear argument from Allāh." (B. 93 : 2.)

أَهْلَهُ الَّا أَنْ تَرَوْا كُفْرًا بِوَاحِدًا

عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ ☆

9 'Ā'isha reported,
The Messenger of
Allāh, peace and blessings of Allah be on him. died . .

٩-عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ

عَلَيْهِ السَّلَامُ مَاتَ وَاجْتَمَعَتْ

الْأَنْصَارُ إِلَى سَعْدِ بْنِ عَبَادَةَ فِي

سَقِيقَةَ بَنِي سَاعِدَةَ فَقَالُوا مَنْ

أَمِيرٌ وَمِنْكُمْ أَمِيرٌ فَذَهَبَ إِلَيْهِمْ

أَبُو بَكْرٍ وَعُمَرٌ وَأَبُو عَبِيدَةَ

فَذَهَبَ عُمَرٌ يَتَكَلَّمُ فَاسْكَنَهُ

أَبُو بَكْرٍ ثُمَّ تَكَلَّمَ

..... and the Anṣār gathered together around Sa'd ibn 'Ubāda in the porch of Banī Sā'ida and said, There shall be an amīr from among us and an amīr from among you (the Quraish). Thereupon Abū Bakr and 'Umar and Abū 'Ubāida went to them, and 'Umar intended to speak, but Abū Bakr asked him to remain silent Then Abū Bakr spoke, and

¹ *Kufr*, as already shown (H. ii : 13), means disbelief as well as an act of disbelief, or an evil deed. *Kufr bawāḥ* thus includes both open disbelief and evil deeds which are manifest to an ordinary eye. In such a case, the authority of the ruler may be contested, and he may even be deposed. It was on this ground that Imām Ḥusain contested the authority of Yazid, and fought against his rule.

he spoke as the most eloquent of all people, and he said in his speech, We (the Quraish) are the amirs and you (the Anṣār) are the wazirs. Thereupon Ḥubāb ibn al-Mundhir said, No! By Allāh! We will not accept this; there shall be an amīr from among us and an amīr from among you. But Abū Bakr repeated, No! We are amirs and you are the wazirs; they (the Quraish) are the most exalted of all Arabs in position and the noblest of them as regards family: so swear allegiance to 'Umar or Abū 'Ubaida. 'Umar said, Rather we swear allegiance to thee, for thou art our chief and the best of us and the most beloved of us to the Messenger of Allāh, peace and blessings of Allah be on him. So 'Umar took his hand and swore allegiance

أَبُو بَكْرٍ فَتَكَلَّمُ أَبْلَغَ النَّاسَ
 فَقَالَ فِي كَلَامِهِ نَحْنُ الْأُمَرَاءُ
 وَأَنْتُمُ الْوُزَّارَاءُ فَقَالَ حُبَابٌ
 أَنْ الْمُنْذِرُ لَا وَاللهُ لَا نَفْعَلُ
 مَنْ أَمِيرٌ وَمِنْكُمْ أَمِيرٌ فَقَالَ
 أَبُو بَكْرٍ لَا وَلَكُنَا الْأُمَرَاءُ وَ
 أَنْتُمُ الْوُزَّارَاءُ هُمْ أَوْسَطُ الْعَرَبِ
 دَارًا وَأَعْرَبُهُمْ أَحْسَابًا فَبَايِعُوا
 عُمَرَ أَوْ أَبَا عُبَيْدَةَ فَقَالَ عُمَرُ
 بْلَ نُبَايِعُكَ أَنْتَ فَانْتَ سَيِّدُنَا
 وَخَيْرُنَا وَاحْمَنَا إِلَى رَسُولِ اللهِ
 عَلَيْهِ السَّلَامُ فَأَخَذَ عُمَرُ يَدَهُ فَبَايِعَهُ

to him, and the people
swore allegiance to him."⁸
(B. 62 : 6.)

وَ بَأْيَّغَهُ النَّاسُ ☆

10 Anas reported,
He heard the second
sermon of 'Umar when he
ascended the pulpit, and
this was the day next to
that on which the Prophet,
peace and blessings of Allah be on him, died;
he said

١٠-عَنْ آنِسِ أَنَّهُ سَمِعَ
خُطْبَةَ عُمَرَ الْآخِرَةَ حِينَ جَلَسَ
عَلَى الْمِنْبَرِ وَذَلِكَ الْقَدْ مِنْ
يَوْمِ تَوْفِيقِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .. قَالَ .. فَانْ

⁸ Conclusive evidence is afforded by this *hadīth* that the Islamic State was a democracy in which the head was chosen by the people themselves. Abū Bakr was admittedly the *bārīwazir* among the companions and the fittest man to be the head of the State and to control its affairs, as this *hadīth* and the one that follows show. The *Anṣār* were at first under the impression that there could be two amīrs or two heads of the State, but they were ultimately convinced that this position was untenable, and there was an agreement on the point that the State must have a single head, with ministers and counsellors to help him. *Wazir* (from *wizr*, burden) means an *aidor* or helper, and hence a king's minister. 'Umar's election as the head of the State after Abū Bakr was made in a different way. Before his death Abū Bakr consulted the leading men of the Muslim community, and nominated as his successor 'Umar, who during his own caliphate had acted as his right-hand man, and who was admittedly the most outstanding personality in Islam after Abū Bakr. 'Umar, on his death-bed, adopted yet a third course by appointing an elective council. There were then six eminent men, every one of whom was fit to hold the reins of government, and 'Umar decided that these six should choose one from among themselves as the amīr, and the mantle fell upon 'Uthmān. There were some differences when 'Uthmān died, but the majority favoured 'Alī who was the fourth head of the Islamic State after the Holy Prophet. In all four cases, election was the basic principle in appointing the head of the State, though different methods were adopted to avoid dissensions.

But if Muḥammad,
peace and blessings of Allah be on him, is dead, Allāh
 has given you the light⁹
 by which you may be
 guided—(with it) Allāh
 guided Muḥammad,
peace and blessings of Allah be on him; ; and Abū Bakr is
 the companion of the Mes-
 senger of Allāh,
peace and blessings of Allah be on him, the second of the
 two ; he is the fittest of
 the Muslims to control
 your affairs ; so get up and
 swear allegiance to him.

Some of them had sworn
 allegiance to him before
 this in the porch of Banī
 Sa'ida and the masses
 swore allegiance to him
 while he was on the pulpit.

(B. 94 : 51.)

11 'A'isha said,
 When Abū Bakr was
 chosen as successor (to the

⁹ By Light is meant the Holy Qur'an, the basis of the Islamic law, to which even the head of the State was subject. Abū Bakr is called the "Second of the two" because during the Flight he was in the cave with the Holy Prophet.

يَكُونُ مُحَمَّدٌ عَلَيْهِ الْكَلَمُ قَدْ مَاتَ فَإِنَّ اللَّهَ تَعَالَى قَدْ جَعَلَ بَيْنَ آنَظَهِرٍ كَوْنَهُ نُورًا تَهتَدُونَ بِهِ هَدَى اللَّهِ مُحَمَّدًا عَلَيْهِ وَ إِنَّ آبَا بَكْرَ صَاحِبَ رَسُولِ اللَّهِ عَلَيْهِ تَأْنِي اثْنَيْ فَانَّهُ أَوَّلَ الْمُسْلِمِينَ بِاِمْرِ رَبِّهِ فَقَوْمُوا فَبَأْيَعُوهُ وَ كَانَ طَائِفَةً مِنْهُمْ قَدْ بَأْيَعُوهُ قَبْلَ ذَلِكَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ وَ كَانَ بَيْعَةُ الْعَامَّةِ عَلَى الْمِنْبَرِ ☆

11-عَنْ عَائِشَةَ قَالَتْ لَمَّا

Prophet), he said, My people know that the profession I followed was by no means lacking in supporting my family ; and now I am occupied with the affairs of the Muslims, and so the family of Abū Bakr will eat out of this (public) treasury, and he (Abū Bakr) will do work for the Muslims.¹⁰

(B. 34 : 15.)

12 Ma'qil said,
I heard the Prophet,
peace and blessings of Allah be on him, say :

"There is not a man whom Allāh grants to rule people, then he does not manage their affairs for (their) good but he will not smell the sweet odour of paradise."¹¹ (B. 94 : 8.)

استَخْلَفَ أَبُو بَكْرَ الصَّدِيقَ قَالَ
لَقَدْ عَلِمَ قَوْمِيْ أَنَّ حِرْقَيْ لَمْ
تَكُنْ تَعْجَزَ عَنْ مَؤْنَةِ أَهْلِيْ
وَ شُغْلَتْ بِأَمْرِ الْمُسْلِمِينَ فَسِيَّاً كُلَّ
أَلْ آتَى بَكْرٍ مِنْ هَذَا الْمَالِ وَ
يَحْرُفُ لِلْمُسْلِمِينَ فِيهِ ☆

١٢-عَنْ مَعْقِلٍ سَمِعْتُ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مَنْ عَبَدَ اسْتَرْعَاهُ
اللَّهُ رَعِيَّةٌ فَلَمْ يَحْطُهَا بِنَصِيبَةِ الْأَ
لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ ☆

¹⁰ The head of the State was thus paid a fixed salary from the public treasury, like all other public servants.

¹¹ Officers of government are thus required to manage the affairs of the public for the good of the public.

13 Abū Burda said.
The Messenger of
Allāh, peace and blessings
of Allah be on him, sent
Abū Mūsā and Mu'ādh ibn
Jabal to Yaman, and he
appointed each one of
them to govern a part of
Yaman, and he said, Yaman
was divided into two
parts; then he said: "Be
gentle (to the people) and
be not hard (on them), and
make (them) rejoice and
do not incite (them) to
aversion."

(B. 64 : 62.)

١٣-عَنْ أَبِي بُرْدَةَ قَالَ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ أَبَا مُوسَى وَمُعاَذَ بْنَ جَبَلَ إِلَى الْيَمَنِ قَالَ وَبَعَثَ كُلَّ وَاحِدٍ مِّنْهُمَا عَلَى مُخَلَّفٍ قَالَ وَالْيَمَنُ مُخَلَّفَانِ ثُمَّ قَالَ يَسِّرَا وَلَا تُعَسِّرَا وَلَا شِرَا وَلَا تُنَفِّرَا ☆

14 It is reported about 'Umar that when he appointed his governors, he laid down upon them certain conditions:

You shall not ride a horse that is not of Arabian breed; you shall not eat bread made of fine flour; you shall not wear fine clothes; and you shall not shut your doors against the needs of the people. If

١٤-عَنْ عُمَرَ أَنَّهُ كَانَ إِذَا بَعَثَ عَمَالَهُ شَرَطَ عَلَيْهِمْ أَنْ لَا تَرْكَبُوا بِرْذُونَا وَلَا تَأْكُلُوا نَقِيَّاً وَلَا تَلْبِسُوا رَقِيقَاً وَلَا تُغْلِقُوا أَبْوَابَكُمْ دُونَ حَوَائِجِ النَّاسِ

you do any of these things, punishment shall descend on you.

Then he went forth with them to bid them farewell.¹² (Msh. 17 : 1.)

15 Hasan said, Allāh has given orders to the rulers that they shall not follow their low desires, and shall not fear people, and shall not take a small price for Allāh's injunctions.¹³

(B. 94 : 16.)

16 'Amr ibn Maimūn^{said,} I saw 'Umar at Madina a few days before he was wounded. He stopped to talk with Hudhaifa ibn al-Yamān

فَإِنْ فَعَلْتُمْ شَيْئاً مِّنْ ذَلِكَ فَقَدْ

حَلَتْ بِكُمْ الْعَقُوبَةُ ثُمَّ يُشَيَّعُهُمْ ☆

١٥- قَالَ الْحَسَنُ أَخْذَ اللَّهُ عَلَىَّ

الْحُكَمَ أَنَّ لَا يَتَبَعُوا الْهُوَى
وَ لَا يَخْشُوا النَّاسَ وَ لَا يَشْتَرُوا

بِأَيَّانِي تَمَنَّا قَلِيلًا ☆

١٦- عَنْ عَمَرِ وَ بْنِ مِيمُونٍ

قَالَ رَأَيْتُ عَمَرَ قَبْلَ أَنْ يُصَابَ

بِأَيَّامٍ بِالْمَدِينَةِ وَ قَفَ عَلَىْ حَدِيقَةٍ

¹² A governor was thus required to lead the life of an ordinary Muslim citizen. That there is a direction not to ride any but a horse of Arabian breed shows that governors were required to be good horsemen as well. The ruling authorities were further required to be easily accessible to the public. The Holy Prophet himself set an example in this respect as he had no door-keepers even after he became ruler of Arabia (B. 23 : 31).

¹³ Selflessness was thus the first requisite of those who were entrusted with rule.

and 'Uthmān ibn al-Hunaif. He said, How have you acted (in 'Irāq) ? Do you think that you have placed a burden on the land which it cannot bear ? They said, We have placed on it a burden which it can easily bear.¹⁴ Then 'Umar said, If Allāh keep me alive, I shall have the widows of the people of 'Irāq so (well-provided for) that they shall not need the help of any one after me.¹⁵ And he said, To him who succeeds me,

I enjoin as regards the early Muhājirs that he shall respect their rights and protect their honour ; and

¹⁴ Hudhaifa and 'Uthmān were appointed by 'Umar to assess land revenue. The total amounted to a very large sum, and therefore 'Umar's apprehension that the people might have been taxed too heavily. He was assured that assessment was according to the capacity of the land.

¹⁵ 'Umar apparently was thinking of making the State responsible for the maintenance of widows. He had already introduced old age pensions and made arrangements for the grant of allowances to the weak and the disabled.

ابن اليمان و عثمان بن حنيف
قال كيف فعلتما أخافان أن
 تكون قد حملتكم الأرض ما لا
 تطيق قالا حملناها أمرأ هي له
 مطيبة فقال عمر لمن سلمني الله
 لا دعن أرامل أهل العراق لا
 يحتاج إلى رجل بعدي أبدا
 قال أوصي الخليفة
 من بعدي بالمهاجرين الأولين
 أن يعرف لهم حقهم و يحفظ

I enjoin him to be kind to the Anṣār . . . receiving with approbation (the deeds of) those from among them who do good and pardoning those from among them who do evil; and

I enjoin him to do good to the dwellers of the towns, for they are the support of Islām and the accumulators of wealth and the terror of the enemy, and that nothing shall be taken from them save what they can spare. (and that too) with their assent; and

I enjoin him to be good to the dwellers of the desert, for they are the foundation of the Arabs and the substance of Islām, so that only the less valuable of their cattle shall be taken (as zakāt), and these shall be returned to the poor among them;¹⁶

لَهُمْ حِرْمَتُهُمْ وَ أُوصِيهِ بِالْأَنْصَارِ
 خَيْرًا آنَ يُقْبَلَ مِنْ
 مُحْسِنِهِمْ وَ آنَ يَعْفُ عنْ مُسِئِهِمْ
 وَ أُوصِيهِ بِأَهْلِ الْأَمْصَارِ خَيْرًا
 فَانْهُمْ رَدُّ الْاسْلَامِ وَ جِبَاةُ الْمَالِ
 وَ غَيْظُ الْعَدُوِّ وَ آنَ لَا يُؤْخَذَ
 مِنْهُمْ إِلَّا فَضْلُهُمْ عَنْ رِضَاهُمْ وَ
 أُوصِيهِ بِالْأَعْرَابِ خَيْرًا فَانْهُمْ
 أَصْلُ الْعَرَبِ وَ مَادَّةُ الْاسْلَامِ
 آنَ يُؤْخَذَ مِنْ حَوَائِشِ أَمْوَالِهِمْ

¹⁶ The conditions under which the urban and the rural populations lived were different, and 'Umar was therefore anxious that the Muslim State should have regard for the welfare of both. People were to be taxed with their assent, which shows that the State worked on purely democratic principles.

I enjoin him as regards those under the protection of Allāh and the protection of His Messenger,¹⁷ peace and blessings of Allah be on him that the covenant made with them shall be fulfilled, and that battles shall be fought for their defence, and that they shall be burdened only with what they can bear.

(B. 62 : 8.)

وَ تَرَدَ عَلَى فُقَرَاءِهِمْ وَ أُوصَيْهِ
بِذَمَّةِ اللهِ وَ ذَمَّةِ رَسُولِهِ ﷺ أَنْ
يُوفِ لَهُمْ بِعَهْدِهِمْ وَ أَنْ يَقْاتِلُ
مِنْ وَرَائِهِمْ وَ لَا يَكْفُوا إِلَّا
طَاقَتِهِمْ ☆



¹⁷ The non-Muslims living in a Muslim state were known as *ahl al dhimma* or *dhimmis*, *dhimma* meaning a covenant. Here they are spoken of as being under the protection of Allāh and the protection of Allāh's Messenger, and the sacredness of their rights is thus enhanced. They enjoyed freedom to the same extent as the Muslim subjects of a Muslim state, and had the additional advantage of being free from military service on payment of a small tax, which was by all means a smaller burden than *zakāt* which Muslims were required to pay in addition to their liability to military service, being required to fight in the defence of Islām as well as non-Muslims.

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